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# THE JOURNAL OF BIBLE AND RELIGION

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# THE JOURNAL OF BIBLE AND RELIGION

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# THE JOURNAL OF BIBLE AND RELIGION

Vol. XXI

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## The Religion Teacher and the Churches

WILLIAM F. QUILLIAN, JR.\*

SOMETIMES college and university instructors protest against the suggestion that they have a responsibility for the public relations of their institution. Such protests arise because the concept of public relations has often assumed rather undesirable connotations, and not always without justification. To some, public relations suggests primarily the effort to keep everybody happy and further it suggests accomplishing this end by trying to tone down or eliminate any elements in the college community whose heterodoxy of ideas or of activities might be distasteful to actual or potential friends of the college.

Now it is true that the goal of a public relations program might be stated in terms of the happiness and consequent loyal support on the part of an institution's various constituencies, provided the sense in which the term happiness is used is made clear. As here used, it does not refer to an easy-going, soporific kind of feeling. Rather it refers to a more active feeling of approval and satisfaction. This kind of feeling on the part of an institution's constituency results from a clear and intelligent grasp of the

institution's aims and purposes. The role, then, of a public relations program is to interpret the program and aims of an institution in such a way that actual and potential friends of the institution will both understand them and because of this understanding enthusiastically support them. Or expressed in another way, the concern of a public relations program is to bring about as close an identification as possible between the interests and desires of an institution's constituency and the actual program and purposes of the institution.

Among the more important constituencies of the church-related college are the churches themselves. Churches often have a particular interest in the religion department. This is due to the perfectly understandable feeling that the religion department is a direct ally of the church in its program of Christian education. Such a feeling is reflected in the fact that some grants from churches to colleges have been and are tied to the instructional program in religion. It is not surprising, then, that the teacher of religion is often the point of focus of the church's interest in the program of the college. For this reason, the teacher of religion occupies a strategic position so far as the institution's relations with the church are concerned. However, while recognizing the strategic nature public relations-wise of the religion teacher's position, it is essential that the responsibility for interpreting the role of the religion teacher in relation to the over-all aims of the institu-

\*WILLIAM F. QUILLIAN, JR. became president of Randolph-Macon Woman's College in the summer of 1952. Prior to that time he had served as Professor of Philosophy at Ohio Wesleyan University and at Gettysburg College. He is author of *The Moral Theory of Evolutionary Naturalism* and of numerous articles. This paper was read at the 1952 Institute of Higher Education sponsored by the Board of Education of the Methodist Church.

tion be properly located. This responsibility belongs to all members of the administration, faculty, and staff inasmuch as all of these have a stake in the public relations of the institution. This will be elaborated upon later.

As we turn to an analysis of this strategic position occupied by the religion teacher, reference might be made to the variety of ways by which the religion teacher can and often does contribute to the program of the churches. He speaks to various church groups, he may be a teacher or leader at some other point in the work of his own local church, he may write for church publications. However, such a recital of activities leaves untouched the more basic public relations considerations. Taken in and by themselves such activities may or may not contribute to good public relations. These are but media of communication whose public relations value depends upon the degree to which they bring about closer understanding between the institution and the churches.

What, then, is the responsibility of the religion teacher for public relations with the churches?

First of all, it should be clearly understood that his responsibility is *not* simply to avoid all controversial questions, not to say only those things with which no one will disagree, assuming that this might be possible. Though the goal of public relations is to bring harmony, it is a very short-range sort of public relations which will seek such harmony at the expense of intellectual freedom and honesty. To succumb to such a short-range view would be to subvert the very purposes for which an educational institution should exist.

On the positive side, the public relations responsibility of the religion teacher is first of all to be the kind of person of whom there can be no justified criticism and to conduct himself in his teaching, in his outside speaking, and in his various other activities and

relationships in such a way that there can be no *just* basis for criticism of his work. This does not mean that he shall so accommodate himself to the prevailing climate of opinion that no one will ever raise any questions about his interpretations. It does mean that he will perform his various tasks in such a manner that an intelligent and fair administrator will always be in a position to answer directly and with confidence any criticisms that might be made of the teacher.

To meet this test, that is, of so conducting himself that there can be no *just* basis for criticism, two conditions should be met.

First of all, the teacher of religion should be a well trained scholar, with both recognized competence in his own field and a broad cultural background. This fact in itself should be a source of pride in an institution on the part of the church or churches with which it is related as well as on the part of all others who are interested in the institution.

The second condition which must be met by the teacher of religion if he is to avoid being open to any *just* criticism has to do with the way in which he deals with controversial topics. The very nature of the subject matter with which the religion teacher deals is such that many of the most important conclusions are not subject to the kind of demonstrable proof which, when carefully examined, cannot be seriously disputed. Instead there are often many ways of interpreting certain essential elements of the Christian faith.

Faced with the task of teaching in such an area of diverse interpretations and ideas three alternative courses are open to the religion teacher, though the first and second are open to serious objections.

## I.

One possibility is to claim unequivocally that he has *the true answer* and to insist that the truth of his position or interpreta-

tion cannot be doubted by any reasonable or intelligent person. Usually there is some authoritarian basis claimed for such certainty. Such an approach is more likely to be found in Roman Catholic institutions and in more conservative Protestant institutions.

## II.

A second way by which a religion teacher might approach his task is that of presenting alternative interpretations or positions but of picturing all but his own position in such a ridiculous or unreasonable light that the student is made to feel that no thinking person can go along with any but the favored view. This is the familiar practice of setting up straw men. In spirit this approach has close affinities with the kind of dogmatic certainty claimed in the approach referred to above, but it claims to be undogmatic and unbiased. Therein lies its insidious character. This kind of pseudo-objectivity is frequently encountered among teachers. On the one hand, it is practiced by some whose religious position tends toward a naturalistic orientation; any form of supernaturalism is presented as being nothing but the crassest form of obscurantism, an out-moded relic of a pre-scientific day, the crumbling citadel of the multitudes who are pious but ignorant. Likewise, many whose orientation is in the direction of supernaturalism treat any form of religious naturalism similarly, i.e., as a straw man.

## III.

The third alternative for the religion instructor is to present major alternative positions as honestly and clearly as possible, letting the student realize that he must weigh the evidence, think through the problem and come to his own decision. Included among these alternatives will be the most challenging and probing questions raised by critics of the Christian faith and by representatives of divergent ways of

interpreting the Christian faith, and these will be presented sympathetically.

Of these three ways of dealing with the areas characterized by differences of opinion, namely, (1) a dogmatic avowal of the certainty of one's own view; (2) the straw man technique with its pretense of objectivity but its actual dogmatism, and (3) leading the student into an honest understanding of divergent views and thence to the realization that the final decision or choice is one which he must make, I say that of these, the last approach most adequately meets our earlier criterion of being the kind of teaching about which there can be no *justifiable* criticism. Two facts commend this third approach.

(1) Persons who are equally honest and intelligent do not always come out at the same place on fundamental philosophical and religious issues. Striking evidence of this fact may be given by merely placing in juxtaposition such names as Karl Barth and John Dewey; Reinhold Niebuhr and E. S. Brightman; William R. Cannon and Harold Bosley; William Temple and Edwin Lewis. Each of these persons is not only intelligent and honest; I believe there would be little question of this, but also each is, in his own way and in his own mind, genuinely Christian. This being true, there is much which the student can learn from a sincere effort to understand and to appreciate the diverse lines of thought suggested by the mention of these names.

(2) The second fact which commends the effort to present alternative views as truly live options is that no theological or philosophical position can be meaningfully or confidently held unless the one who holds it has come to it *through*, not around, its most vigorous challenges.

### *Complete Objectivity?*

Does this emphasis upon an honest examination of different viewpoints involve a demand for complete objectivity on

the part of the religion teacher? The answer is "No" and this for two reasons. In the first place, complete objectivity is impossible, and in the second place, such teaching would be sterile. To be completely objective would be to make the tremendously important seem unimportant, as if one position is just as good as another.

What, then, is the religion teacher to do if he is to avoid slanting his teaching and yet is not to be completely objective? It seems to me that there is a way of steering between the horns of this dilemma, and this involves making explicit the main direction and salient elements of one's own position, showing the considerations which support one's position. But it entails also the greatest care to make sure that no student ever feels that the only way, or at least the most certain way, of getting a good grade is to agree with the instructor's position. In short, good teaching is not propagandizing for one's own point of view, whether the field be religion, philosophy, economics, or the arts. Rather, good teaching is in helping the student to understand clearly the major alternatives, their real strengths and weaknesses, and in leading him into that most rewarding experience which is the privilege of free men in a free nation, coming to a conclusion which is his very own. As John Stuart Mill so forcefully explains in his essay, "On Liberty," a belief which is not subject to careful examination and criticism comes to be held first without an understanding of the grounds supporting it and ultimately as a dead and meaningless dogma.

#### *What About Heterodoxy?*

There may be considerable, though not complete, agreement with what has been said but some may feel that a third public relations requisite should be added, this having to do with the acceptability of the instructor's own theological and philosophical orientation. Here is where the problem of public relations with the

churches becomes acute, for there are always those in the churches, ministers and laymen alike, who are ready to criticize the religion teacher whose views they consider unorthodox. At this point the president of a church-related college finds himself in the difficult spot described by one such administrator. A state university president was complaining that he had to satisfy the legislators who claim to represent the people, to which the president of the church-related college replied: "That's nothing. I have to satisfy the ministers who claim to represent God."

The problem which an institution confronts in this connection is that of knowing *just where to draw the line* which would separate the unorthodox from the orthodox. Should an administration insist, not only that the instructor in religion as well as in other areas do a thoroughly competent job of teaching in the sense of helping students to discover truth for themselves, but also that the instructor hold to some form of prescribed orthodoxy?

A strong case *can* be made for the position that an administration should take a disinterested attitude so far as the personal views of the individual teacher are concerned, *provided* there is ample assurance that this person properly understands and accepts the role of the teacher as already described, that is, so long as the teacher presents honestly and as convincingly as their logic permits major divergent views and introduces his own position merely as one among others without exerting any pressure, whether of personality or of grades, to accept the instructor's position. Such a conception of the administrator's criteria for the selection and retention of an instructor is consistent with both our democratic and Protestant heritages with their insistence upon the right of the individual to be presented with the relevant data, on the basis of which he is free to reach his

own conclusions. Nevertheless such an attitude will readily be questioned on the grounds that a church-related college which is founded upon and committed to certain Christian concerns should take a more forthright position in the direction of its own commitments.

Three replies can be made to this objection. (1) There are many areas of the institution's life other than the classroom where the religious concerns of the institution can and should be stressed. The classroom is not the place for deliberately "stacking the cards." (2) The suggestion that no limits be placed upon the range of heterodoxy permissible for individual instructors so long as they understand and fulfill the true function of the teacher rests ultimately upon confidence in the validity of the Christian faith and of its power to win the day in free competition with alternative views. (3) The proper concern of an educational institution is with truth, not with some fixed orthodoxy. The very fact that from time to time in the history of the Christian movement many items which had been regarded as essential elements in the Christian faith have given way to newer insights highlights the appropriateness of this. The changes necessitated by the Copernican and Darwinian theories and by critical studies in the Bible are striking examples of this fact.

Yes, such considerations constitute a very strong case for complete indifference on the part of an administrator to the theological or philosophical position held by an instructor. Still, if we explore this problem further, we cannot escape two other considerations which seem to provide sound grounds for placing some limits, though very broad ones, to the area of heterodoxy deemed appropriate for the religion teacher.

(1) In the first place, we are not completely logical creatures; therefore it is unrealistic to assume that an instructor's

own position does not influence his treatment of various points of view and also that a student will not be influenced in some measure by an awareness of what the instructor finds most convincing. If this be true, then it is too much to expect that the personal convictions of an instructor who is hostile to Christianity, in any and all of its various interpretations, will not exert an undue influence upon his students. The outcome could well be a subversion of the very Christian faith to which the institution is supposedly committed.

(2) A second reason for placing some limits upon the range of heterodoxy deemed appropriate on the part of the college teacher of religion is that institutions, as well as individuals, do have their own commitments. We have already implied certain commitments which seem appropriate to an educational institution, among these being a concern for truth and a correlated acceptance of the method of examining various points of view as disinterestedly as man's nature permits. Most institutions of higher education profess unashamedly this commitment and equally their commitment to the democratic way of life. They find no conflict between such commitments and their educational task, so long as these commitments are themselves always open to inquiry. I dwell on this point in order to make it clear that having certain commitments which serve as points of focus about which the total life of an institution becomes oriented is *generally* regarded as intellectually respectable.

Now the very presence of a Department of Religion in an institution, whether it be a state or a church-related or other type of institution, suggests that there are values in one's religious heritage which the institution believes should be shared with students. At this point the institution makes another commitment. Furthermore, the church-related college has a very

special commitment to the Christian Faith. Being involved in such commitments, it is only proper that the program of the institution reflect these commitments, and one way by which this may be accomplished is in the selection of instructors who are friendly to these ultimate concerns of the institution. To do otherwise is to endanger the achievement of some of the institution's aims. Just as it would be absurd for an institution committed to the search for truth to surround its students with persons who are not sympathetic with this concern, so it would be absurd to hope that an institution's concern for and understanding and appreciation of one's religious heritage would be served effectively by one who has no such appreciation.

But the extent of permissible heterodoxy needs further clarification. So far we have ruled out those who have no appreciation for the religious heritage of their society. But what of those who think of themselves as fully appreciating their religious heritage but whose interpretations of the Bible and of Christian beliefs are considered quite unorthodox by some?

Here is the point at which it is difficult to draw a line and say that any interpretations on one side of the line are admissible but that any on the other side of the line are not. It is difficult because, for reasons already discussed, there needs to be diversity represented within a faculty. This is especially desirable in the area of religious instruction. With the exception of the crack-pot kind of person whose position is not merely unorthodox but is one which does not measure up to the ordinary canons of intellectual respectability, no exclusion should be made of any teacher who qualifies in other respects and who considers his own interpretations to be in the spirit of and a defensible way of understanding the Christian faith. The only appropriate limitations with respect to the teacher of Religion, then, are that (1) he have a genuine con-

cern for the promotion of the Christian concerns of the institution, even though his own theological or philosophical position may seem unorthodox to some, and (2) he approach his teaching task in the spirit of seeking to lead his students, not to agree with him, but to engage in a quest for a meaningful understanding and appreciation of the Christian faith.

It may seem that we have wandered far from our main theme of the religion teacher and public relations with the churches. But this is not the case, for in so far as an administration adopts a somewhat liberal attitude toward divergent positions held by teachers of religion, there may develop public relations problems. However the degree to which such potential problems become actual and become serious depends largely upon the degree of clarity with which all persons associated with the institution—teachers, administrators, public relations officers, trustees, alumni and all—have a confident grasp of its educational task and of their public relations responsibility.

This responsibility is to help the various publics of an institution come to a clearer comprehension of the nature and function of the educational process. It is to help them to see that there can be no vitality in an educational process where free inquiry is stifled and where divergent points of view are not permitted. It is to so interpret the task of the institution that those on the outside will come to see that the heterodoxy which may be within its department of religion (or economics, or elsewhere) is not only legitimate but socially valuable. Indeed, if an institution has a really effective public relations program to the churches, there should follow a demand from the churches for the department of religion to be the growing edge for the religious understanding of the churches. With such an attitude, a church would welcome into its fellowship the young man or young woman

who has recently been engaged in a serious and exciting task of exploration and inquiry in the field of religious thought. Such a person would be welcomed because of the opportunity thus provided for others to share the fruits of these inquiries.

By what may seem a somewhat lengthy series of excursions, we have made five simple suggestions relating to the religion teacher and public relations with the churches. They are:

1. The religion instructor must be a good scholar and an outstanding teacher; if possible, a person who is interesting in the classroom.

2. His approach should be one which introduces his students to different points of view on controversial questions, this being done with the greatest possible fairness to all such positions.

3. Since it is virtually impossible for an instructor to prevent his own personal convictions and commitments from having a

disproportionate influence upon his students, an institution seems justified in restricting its teaching staff to persons whose own commitments are consistent with the broad concerns of the institution. An exception might be made in a large department of several instructors, in which case the challenge of one who is quite unsympathetic to the broad educational and/or religious concerns of the institution could be most fruitful.

4. No institution should shy away from heterodoxy within its Department of Religion for fear of unfavorable reactions from the churches.

5. Instead, the institution should regard an important aspect of its public relations program with the church to be to help all to recognize that such heterodoxy is, on the one hand, entirely appropriate for a respectable institution which clearly comprehends its educational task and, on the other, desirable for the intellectual and spiritual vitality of the churches.

# Seeking God in the Old Testament

O. R. SELLERS\*

EVENTS in the last three decades have reversed the trend among biblical scholars and theologians, who after emancipation from narrow traditionalism were headed toward an optimistic humanism. The so-called Platonic equation of knowledge with righteousness was discredited and it was pointed out that man, if left to himself, would not choose the good, the true, and the beautiful. The social gospeler was held up to scorn by the newly enlightened theologian and the cynical press called him a do-gooder or a bleeding heart. The liberal in politics has been discredited by the tough-minded realist and the liberal in theology has been brushed aside by a younger generation. In some influential circles to brand a teacher in the field of religion as a liberal is to classify him as a fossil remnant of an outmoded futility.

So the emphasis has shifted from man to God. It is God who acts, we are told, and man, who is the creature of God, can do nothing but hope for the best when he is confronted. The happy liberals of a past generation, who defined religion as man's search for God, are put into the discard and we learn that no amount of searching will do any good unless God chooses the individual. And the proponents of this doctrine of election are not confined to those in the tradition of Augustine and Calvin, but can be found in chairs and pulpits of denominations which a generation or two ago were Arminian.

With my distinctly Calvinistic upbring-

ing and affiliation I have no trouble with the doctrine of election or predestination. But when I am told that salvation is entirely an act of God and that man's efforts toward justice and decency and righteousness are of no avail and that his good works are useless, I am not quite convinced. Moreover, when I am told that this is biblical theology, I wonder what is meant by biblical theology, which I believe has not yet been defined to the satisfaction of all who teach the subject.

There is no question about God's being the initiator in many confrontations. The Old Testament was written and assembled by men who were certain that they were of the chosen people. As a rule God did not seek men; he knew where they were and brought about the divine encounters. As an exception we have in a speech of Samuel to Saul (I Sam. 13:14), "The Lord has sought for himself a man after his own heart," but the next clause shows that the Lord had complete control of the situation: "and the Lord commanded him for a prince over his people."

The Lord chose what he wanted. The Hebrew word is *baħar*. He chose Abraham, Moses, Aaron, Saul, David, the tribe of Judah, and Solomon. Also he chose Jerusalem or Zion as his holy place.

God called (*qa'a*) certain persons; e.g., Moses, Bezalel, Aaron, Miriam, Samuel, Eliakim, Jacob, Israel, and the ravenous bird from the east (Is. 46:11). He also commanded (*siwwa*) Adam, Abraham, Moses, Aaron, the children of Israel, Joshua, Barak, David, the judges of Israel, heavenly bodies, clouds, Jeremiah, Ezekiel, and "the prophets." Generally the "word of the Lord" came to the prophets or the Lord spoke (*dibber*) or said something (*amar*) to the person selected.

\* Since 1940 Dean of McCormick Theological Seminary.

Dean Sellers is co-author (with D. C. Baramki) of "A Roman-Byzantine Burial Cave in Northern Palestine," recently published by the ASOR as Supplementary Studies Nos. 15-16.

Some of the men whom the Lord commanded or chose were reluctant to obey and he took further measures to convince them that he had work for them to do. Moses put up quite an argument against accepting his mission until the Lord through wonders and promises persuaded him to undertake the task of leading his people from Egypt to the promised land. To make Gideon realize that he was called to save Israel three signs were required: the angel's bringing fire from the rock to consume the sacrifice, the wet fleece on the dry ground, and the dry fleece on the wet ground. Saul after he was anointed (I Sam. 10:1) and chosen by lot (I Sam. 10:21) hid himself "among the baggage." Isaiah protested that he was a man of unclean lips and one of the seraphim cleansed him with a live coal from the altar before he would say, "Here am I; send me." Jeremiah protested, "I know not how to speak, for I am a child," and the Lord himself touched his mouth to reassure him. Jonah, after receiving a direct command to go to Nineveh, fled from his job, and God employed a storm and a fish to make him respond to his call. Other instances could be cited to show that the choosing of a man was the act of God and that the man was compelled to obey. In the New Testament we find a similar calling in the case of Paul. And John reports Jesus as saying to his disciples, "You did not choose me, but I chose you."

There is no doubt, then, that the biblical writers held that God chose or called or commanded men to do his will when they had shown no interest in the vocation and felt unequal to the task.

On the other hand, it is unfair to the biblical writers to picture them as presenting man always as a helpless puppet in the hands of an all-powerful and all-knowing God. From the beginning man had the power to choose. God gave Adam and Eve an explicit command not to eat of the tree of knowledge and doubtless could

have prevented them from eating of it. Yet they ate. Joshua in his final speech said to the children of Israel, "Choose this day whom you will serve, whether the gods your fathers served in the region beyond the River or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord." There it would seem that choice was an act of free will. It is true, however, that God had called Joshua and chosen the people of Israel, so that what Joshua demanded of them was a response.

But what does the Bible have to say about man's seeking God when apparently there is no definite personal call? In the Old Testament there are nine words translated "seek," but only two are used of seeking the Lord. One is *baqash* in the piel; the other is *darash* in the qal. In some passages they are used together in synonymous parallelism.

Moses tells the people (Dt. 4:29): "But if from thence you will seek (*ubiqqashtem*) the Lord your God, you will find, when you seek him (*tidreshennu*) with all your heart and with all your soul." Similarly in Jer. 29:13 the Lord promises: "And you will seek me (*ubiqqashtem*) and find me when you seek me (*tidreshunni*) with all your heart."

In II Chr. 14-15 there is a good deal about Asa's seeking the Lord. According to 14:4-7 (Heb. 3-6) he commanded Judah to seek (*lidrosh*) the Lord the God of their fathers and said, "Because we have sought (*darashnu*) the Lord our God he has given us rest on every side." Then Azariah the son of Oded said to Asa (15:3-4), "For a long time Israel was without the true God and without a teaching priest and without law; but when in their distress they turned to the Lord the God of Israel and sought him (*waybaqshuhu*), he was found by them." Asa was convinced, put away his idols, gathered the people of Judah and Benjamin with the northern sojourners in

the land. The people offered sacrifices and entered into a covenant to seek (*lidrosh*) the Lord (15:12), and took an oath that those who would not seek (*lo-yidrosh*) the Lord would be put to death. "And all Judah rejoiced over the oath; for they had sworn with all their heart, and had sought him (*waybaqshuhu*) with their whole desire, and he was found by them and the Lord gave them rest round about" (v.15).

In the thanksgiving song which David, according to I Chr. 16, appointed to be sung by Asaph and his brethren there is in vv. 10-11 the injunction:

"Let the heart of those who seek (*mebaqshe*) the Lord rejoice.  
Seek (*dirshu*) the Lord and his strength;  
Seek (*baqqeshu*) his face continually."

There are at least seventy passages besides those cited above commanding the seeking of the Lord, thirty using *bagash* in the piel and forty using *darash* in the qal.

To mention a few where *bigqesh* only is used: (1) When the Lord appeared unto Solomon after the finishing of the temple he said (II Chr. 7:12-14): "I have heard your prayer and have chosen this place for myself as a house of sacrifice. When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people, if my people who are called by my name humble themselves and pray and seek my face (*wibaqshu panay*) and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (2) When Ezra with his company undertook the journey from Babylonia to Jerusalem he went without military escort; for, as he wrote (Ezr. 8:22), "I was ashamed to ask the king for a band of soldiers and horsemen to protect us against the enemy on the way, since we had told the king, 'The hand of our God is for good upon all that seek him and the power of his wrath is against all that forsake him.'" (3) Among the numerous references to seeking the

Lord in the Psalms we have in Ps. 27:8: "Thou hast said, 'Seek my face.' My heart says to thee, 'Thy face, Lord, do I seek.'" (4) Psalm 40:17: "Let all who seek thee rejoice and be glad in thee." The same line is in Ps. 70:4. (5) Prov. 28:5: "Evil men do not understand justice, but those who seek the Lord understand all." (6) In Is. 45:19 the Lord is represented as saying, "I did not speak in secret, in a land of darkness; I did not say to the seed of Jacob, 'Seek me in vain'" [*tohu*, which RSV translates "in chaos"].

There is one instance where it would seem that the search was desired to be of no avail. In the imprecatory 83rd Psalm, where the poet is calling for the direst misfortunes to the enemies, he cries (vv. 17-18): "Fill their faces with shame, that they may seek (*wibaqshu*) thy name, O Lord. Let them be put to shame and dismayed forever; let them perish in disgrace." The thought here is so unusual that the Kittel Bible suggests changing *wibaqshu* to *weyede'u*, thus to read, "that they may know thy name." This would be in accord with v. 19, "and let them know that thou alone, whose name is Yahweh, art most high over all the land."

Now for some instances where *darash* only is used: (1) In I Chr. 28:9 David says to Solomon, "If you seek him (*tidreshennu*) he will be found by you; but if you forsake him he will cast you off forever." (2) Jehoshaphat is commended (II Chr. 17:4; 22:9) because he sought the God of his fathers. (3) Uzziah prospered so long as he sought the Lord (II Chr. 26:5). (4) Hezekiah is praised (II Chr. 31:21) because he did his work in accordance with the law and the commandments, "seeking his God." (5) Josiah, while yet a boy, "began to seek the God of David his father" (II Chr. 34:3). (6) Eliphaz the Temanite says to Job, "As for me, I would seek God and to God would I commit my cause" (Job 5:8).

Psalms has several references to the good fortune of those who seek (*darash*) the Lord. For example (7) Ps. 34:4, "I sought the Lord and he answered me, and delivered me from all my fears." (8) Psalm 34:10, "Those who seek the Lord lack no good thing." (9) Psalm 69:32-33, "Let the oppressed see it and be glad; you who seek God, let your hearts be revived; for the Lord hears the needy, and does not despise his own that are in bonds." (10) Psalm 119:2, "Blessed are those who keep his testimonies, who seek him with their whole heart."

(11) Isaiah 9:13-14 tells of the punishment due to failure to seek the Lord: "The people did not turn to him who smote them nor seek the Lord of hosts. So the Lord cut off from Israel head and tail, palm branch and reed in one day." (12) Hosea calls (Hos. 10:12), "Sow for yourselves righteousness, reap the fruit of *hesed*, break up your fallow ground; for it is time to seek the Lord, that he may come and rain salvation upon you. (13) In Am. 5:4 the Lord says to the house of Israel, "Seek me and live."

It is noteworthy that in the service throughout the English speaking world on last September 30, celebrating the appearance of RSV, the Old Testament passage chosen to be read in Hebrew, Latin, German, and five English versions was Is. 55:6-7, beginning *dirshu Adonay be-*

*himmase'u*, "Seek ye the Lord while he may be found."

It is true that we are told to wait on the Lord. The verb is *gawa*, used in both qal and piel, which means *expect*. It does not mean sitting idly, doing nothing, until the Lord acts. In fact, in Lam. 3:25 we have the verb used in synonymous parallelism with *darash*:

"The Lord is good to those who wait on him (*legowaw*),  
to the soul that seeks him (*tidreshennu*)."

Here "waiting" clearly means "expecting."

This is in accord with the New Testament. In the Beatitudes Jesus says, "Seek ye first his (God's) kingdom and his righteousness and all these things shall be yours as well" (Mt. 6:33); "Ask and it will be given you; seek and you will find; knock and it will be opened to you; for everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened" (Mt. 7:7-8; Lk. 11:9-10).

At Athens Paul preached in the Areopagus: "And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him" (Acts 17:26-27).

According to the writers of the Bible, God chooses, but also the one who sincerely seeks him can hope to find.

# The Patriarchal Age

CYRUS H. GORDON\*

**A**RCHEOLOGICAL discovery has shed more light on the patriarchal period than on any other biblical age. This is not altogether an accident, for the days of the patriarchs witnessed the great cultural synthesis known as the Amarna Age (15th-14th centuries B.C.) that produced abundant records on imperishable clay, from Assyria to Egypt, from Babylonia to Asia Minor and the Aegean shores. The focal point of this international blending was patriarchal Canaan, where Mesopotamians, Hittites, Hurrians, Caphtorians, Amorites, Arameans and Egyptians made their impact on the native Canaanites. It was such a stage on which Abraham played his role after migrating from Mesopotamia to Palestine. Small wonder then that the rich finds of Babylonian, Hittite, Ugaritic, Egyptian and other texts of the Amarna Age are in the process of illuminating the long misunderstood narratives about Abraham, Isaac and Jacob.<sup>1</sup>

Biblical tradition attributes the foundation of Hebrew Yahwism to the Patriarchal Period. To be sure, Yahwe had been known in the remote past (Gen. 4:26) but his monotheism, as associated with his people, dates from Abraham. This is in general

borne out by extra-biblical sources. Thus Yahwistic personal names of the so-called Amorites occur on Babylonian tablets prior to Abraham's time. On the other hand, it is now clear that the monotheistic crystallization which took place in the patriarchal period fits into a historic context when monotheism was in the air internationally. From prehistoric antiquity the polytheistic Semites had a god par excellence; 'el as a common noun designated any "god" but as a proper noun meant the supreme "God." Down to the Amarna Age, individual nations lived more or less to themselves, and "El," if not the one and only God, could serve as head of a pantheon. But when all the civilized world became united culturally in the Amarna Age, men became aware of the oneness of the world and were naturally led toward universal monotheism. It was in Egypt that the most spectacular development took place. The Sun-god had since the Old Kingdom won a preëminent place in the pantheon, but under the stimulus of Amarna Age internationalism the Sun achieved unprecedented monotheistic status under Ikhnaton. In Canaan—the focal point of cultural fusion in that Age—El-Elyon ("El, the Most High"), the god who had created the heaven and earth (Gen. 14:18-20), was identified with Yahwe God of the universe (Gen. 21:33) or with Yahwe God of the heavens and God of the earth (Gen. 24:3), and was accepted by all the inhabitants as the contexts show: by the Hebrews, by Melchisedek (priest-king of Salem) and by the Philistines of Gerar. Amarna Age cosmopolitanism left no room for sectarian monopoly; God reveals himself to the Gentile King of Gerar (Gen. 20:3-7) as well as to his chosen people.

The monotheistic crystallizations among the Hebrew patriarchs and in Ikhnaton's

\* CYRUS H. GORDON has been since 1946 Professor of Assyriology and Egyptology at Dropsie College, Philadelphia, where he has shaped his curriculum so as to train biblical scholars to correlate extra-biblical sources with the Hebrew and Greek testaments. Nine of his books have been published, among the more recent being *Ugaritic Handbook*, Rome, 1947, *Ugaritic Literature*, Rome, 1949, *Introduction to Old Testament Times*, Ventnor, N. J., 1953. Most of his 150 articles on the languages, history, sociology, art and archeology of the Near East have appeared in European learned journals. Dr. Gordon is currently preparing a *Comparative Grammar of the Aramaic Dialects* for the Pontifical Biblical Institute in Rome.

Egypt were linked, however different the antecedents of Yahwe and of Aton-Re may have been. The Patriarchs had contacts with Egypt repeatedly. Famine in Canaan forced Abraham to seek food there (Gen. 12:10), a situation that was to happen time and again even though the migration that led to the bondage and Exodus is more celebrated than many a similar migration. Hagar was an Egyptian (Gen. 16:1, 3) and got an Egyptian bride for Abraham's son Ishmael (Gen. 21:21). Accordingly, it is not strange that developments in early Israel and contemporary Egypt should be related. But it is worth noting that Egypt (laterally located, and the most isolationistic nation of the Amarna World) experienced a thoroughly ephemeral monotheism, whereas the Hebrews (lodged at the hub of Amarna internationalism) experienced the monotheism destined to survive for all time and to spread in the course of millennia to the four corners of the earth.

It follows from the above that the basic developments of patriarchal religion are products of the Amarna Age, and we should find them paralleled in the rich extra-biblical documents of that age. We may start with the concept of the paternal or ancestral god. The patriarchs and their Mesopotamian kinsmen invoke the "God of my father" and the like (Gen. 31:42, 53; 32:10; 49:25; etc.). This is also attested in contemporary Ugarit; e.g., where El, with reference to King Keret is called the "Bull of his father" (Krt: 41). It will be recalled that Yahwe is also called the Bull of a patriarchal father (Gen. 49:24; etc.).

The manner and details of revelation are shared by Genesis and the Ugaritic epics. In the Keret and Aqhat texts, El tells the individual men in whose welfare he is interested what sacrifices and rituals they are to perform; the technique of incubation is central; inerrant revelation is given by El to his favorite mortal. This is of a piece

with Genesis 15:9ff., where God prescribes the sacrifices and rituals to be made by Abraham, who undergoes incubation (v. 12), whereupon the revealed message follows (v. 13ff.).

God may look out for His human favorites along purely materialistic lines. Thus Jacob is granted a theophany so that he may come off richer than Laban (Gen. 31:10-13; cf. 24:35 where the blessing is also for wealth). However, the typical purposes of revelation in the patriarchal narratives are to assure abundant progeny, possession of The Land, and occasionally (but significantly) kingship. This divine promise is at the core of the Covenant, which Hebrew tradition attributes to the patriarchal age (Gen. 12:7; 13:14-17; 15: 4-5, 18; 17: 1-21; 18:18; 22: 17-18; 26: 2-5, 24; 28: 10-15; 35: 9-12; etc.). The historicity of this claim is, chronologically speaking, borne out by the contemporary Ugaritic epics which stress the covenant between El and his human protégés to whom he reveals his promise of progeny and kingship. Indeed this is the theme of the Epics of Keret and of Aqhat, which every Bible student should read with this in mind.

The patriarchal narratives embrace human as well as divine blessings. The Hebrew word for "blessing" has a wider range of meaning than its English rendering. It includes the notion of "gift;" thus in Gen. 33:11 "my blessing" denotes, as the context demands, "my gift."<sup>2</sup> This is the key to the emphasis on the human patriarchal blessings such as those of Isaac (Gen. 27) and Jacob (Gen. 49). Those blessings have the force of legally binding wills and testaments. In the Amarna Age tablets from Nuzu, a court upholds a man's right to a bequest granted to him orally by his aged father, who anticipated death, much as old Isaac and Jacob, expecting death, "blessed" their sons with their last wills and testaments. The ma-

terialistic side is stressed in the relations between Esau and Jacob; for Jacob, who purchased Esau's rights of primogeniture (which were negotiable among brothers also in Nuzu), secured those rights by the legally valid paternal blessing as well.

No matter how international the Amarna Age was culturally, the world was fragmentized into numerous nations politically, especially in Canaan where the little city-state was the norm. The national side of the Covenant is clear from such passages as Gen. 18:18. Judaism has continued to stress the national element to the present day. To be sure, except for the Jews of Israeli citizenship, the Jewish "nation" is no longer political but ethnic. Western Christianity, on the other hand, is non-ethnic, which makes possible the urge to convert all members of the human race to whatever denomination the western missionary belongs. However, the old Oriental churches are to this day national. The Copts would consider it ludicrous for an American or an Eskimo to join the Coptic church. Similarly, the Armenian Church is for Armenians only; and the same holds for the Greek, Ethiopian and other Eastern churches. In other words, while all those Christians believe in Christianity for all men, they want only their own "nationals" in their particular national church: a Near East attitude already noticeable in patriarchal antiquity.

Far more specific than nationalism in the patriarchal narratives is the theme of kingship promised by God to his chosen family. In Gen. 17:6 and 35:11 he promises Abraham and Jacob that kings will emerge among their progeny. The motif of divinely-promised royal progeny is at the heart of the Epic of Keret. Moreover, such progeny is not borne by any random wife of the hero, but precisely by a divinely-chosen wife whose special offspring is predicted by divine annunciation. In the Epic of Keret she is the princess Hurrai,

whose name means "Free Lady." In Genesis, God's chosen Mother of Kings (17:16) is Sarai, whose name means "Princess" and who is the "free" wife as opposed to the slave-wife, Hagar. Like "Hurrai," "Sarai" ends in the archaic feminine suffix—*ai*, pointing to the epical derivation of Sarai's name.

The patriarchal narratives have been fitted into the larger framework of the epic of David's dynasty. The boundaries of Abraham's seed in Gen. 15:18 can only be those of David's empire.

The role of the divine in the theme of promised progeny hinges on the belief that biological factors, though necessary, are not sufficient to result in conception and child-birth. Jacob reminds Rachel that her barrenness is not due to him but to God who has withheld the fruit of her womb (Gen. 30:2). Nor does the childless Rebecca conceive until Isaac entreats God on her behalf and God grants his plea (Gen. 25:21). This is akin to the Epic of Aqhat, where the virtuous Danel prays to El that his wife should bear him a son; only after El grants his prayer does Danel's wife conceive and give birth, after fulfilling the biological requirements which are as indispensable as the divine blessing. In this regard it may be noted that the *miraculous* birth of Jesus has no antecedents *as such* in the extant Canaanite-Hebraic literature. The Immanuel annunciation is, to be sure, anticipated in Ugaritic text 77.<sup>3</sup> But neither the *almah* of Isaiah, nor the *almah* or *betulah* of text 77, nor the *parthenos* in the Septuagint version of the Immanuel prophecy, implies the virginity of the mother at the time of the childbirth. In Ugarit, the *Betulah Anath* is not a virgin. Her epithet (*Ybmt*) seems to be the same word as the Hebrew for "widowed sister-in-law;" and text 132, though fragmentary, seems to describe her amorous exploits with Baal. In an Aramaic incantation<sup>4</sup> a woman having difficulty in bearing her (presum-

ably first) child is nonetheless called *betulita* (= Heb. *betulah*). Dr. E. J. Young calls my attention to the fact that the *betulah* of Joel 1:8 must have been married for she mourns "the husband of her youth." Dr. H. S. Gehman informs me that *parthenos* as early as Homer (e.g., Iliad 2:514) may refer to a woman who is no longer a virgin. All this may explain why Rebecca, who is called an *'almah* in Gen. 24:43, and a *betulah* in 24:16, is (to make matters unequivocally clear) additionally described as a girl that "no man had known" (24:16). Neither *'almah* nor *betulah* nor *parthenos* means necessarily what "virgin" means in English. The birth of Jesus is according to Matt. 1:18-25 supernatural, not because v. 23 identifies Mary with the *'almah/parthenos* of Is. 7:14, but because v. 20 specifies that she had conceived of the Holy Spirit and not of Joseph.

Before we pass from the more religious to the more secular considerations, we should note that the monotheistic patriarchs could not completely escape from the polytheistic *milieu* that had engulfed the Near East since before the dawn of history, and re-engulfed all the area (including post-Ikhнатон Egypt) with the exception of Israel after the Amarna Age. When Abraham speaks with the Gentile Abimelech (Gen. 20:13), he adjusts his language to his listener and speaks of the polytheistic *elohim*,<sup>5</sup> who had caused (plural *hit'u*) him to wander from his father's home. However, for Hebraic ears, we find the statement that the monotheistic Elohim healed (singular *wayyirpa'*) Abimelech (v. 17). At the head of the pantheon in Ugaritic text 107:1 is El-Beth-El; with whom the angel of God is identified in Gen. 31:13; cf. 35:7 which has a polytheistic ring also in the statement that the gods<sup>6</sup> were revealed (plural *niglu*) to Jacob there.

The cuneiform contracts from Nuzu have demonstrated that the social institutions

of the patriarchs are genuine and pre-Mosaic. They cannot have been invented by any post-Mosaic J, E, D or P. The importance of cuneiform law for biblical law is enormous and direct, for the early Canaanites rarely used their own language and background for their legal records. At Ugarit, Babylonian is thus the commonest language for contracts, even though the native Ugaritic tongue is the medium of literature. This state of affairs accounts for some of the long noted Babylonian elements in pre-exilic biblical law.

One of the cuneiform law codes is the Hittite Code, which has illuminated Gen. 23 that tells how Abraham bought the field containing the Cave of Machpelah from Ephron the Hittite in the presence of the Sons of Heth (= Hittites). The Hittite Code (as demonstrated by M. F. Lehmann, *Bulletin of the American Schools of Oriental Research* 129, Feb. 1953, pp. 15-18) shows that the discussion between Abraham and Ephron was not haggling over price, but was due to the peculiarly Hittite law requiring that levies on real estate be borne by the original landowner as long as he held on to any part of the estate. Abraham, to sidestep such obligations, tried to buy only the corner of the field containing the cave (v. 9). But Ephron wanted to unburden himself of the entire field including the cave (v. 11) so that Abraham should bear the obligations (corresponding to our real-estate tax, though they may have included liability to military service or corvée). With a corpse on his hands requiring prompt burial, Abraham was in no position to hold out, and so had to buy the whole field to get the cave.

Above we have alluded to the epic element in our prose patriarchal narratives. Certain vestiges of the poetic originals still peer through the prose (to say nothing of the outright poetic survivals such as the patriarchal blessings). For example the

parallelistic utterance in Gen. 21:1 ("And Yahwe remembered Sarah as He had said || Yea Yahwe did for Sarah as He had spoken") may well be a remnant of the original epic poem. In normal Hebrew prose, either half of the utterance would suffice.

When Jacob bows to the earth seven times before Esau (Gen. 33:3), he is simply making the conventional sevenfold prostration that occurs again and again in the epistles of Amarna and Ugarit. When Joseph (Gen. 37:9) dreams of heavenly bodies symbolizing people, his imagery is that duplicated in the Babylonian Gilgamesh Epic (I:v: 26-47; II: i:1-23), where Gilgamesh dreams of a star symbolizing Enkidu.

The atmosphere of the patriarchal narratives contains many an epic element that modern readers would find easier to digest in poetry than in prose. An angel leads Eliezer's caravan (Gen. 24:7, 40); and Jacob, en route to Palestine, sees angels (Gen. 32:2). (This is much like the atmosphere of Ugaritic poetry, and of the Homeric Epics which are developments in the wake of, and organically related to, the same Amarna Age that produced the patriarchal narratives and the Ugaritic epics.) Just as the Ugaritic Danel entertains deities, and gets his wife to help prepare dinner, so too Abraham welcomes gods in his tent (Gen. 18:1ff.; cf. 19:1ff.) and orders his wife to help prepare the repast (18:6).

That Leah bears six sons and then a daughter as the seventh child (Gen. 30:20-21) takes on an epic ring in the light of the Ugaritic predilection for climaxing a number with the next higher number.<sup>9</sup> Specifically, it is predicted to Keret: (Hurrai) shall bear thee seven sons, and an eighth (daughter) 'Octavia.' "<sup>10</sup>

In his "last will and testament," Jacob invokes "the blessings of breasts and Rahm" (Gen. 49:25), where Rahm can

mean either "womb" or the fertility goddess, Rahm. Indeed both may have been equated in the mind of the poet. Compare Ugaritic text 52 (see lines 13, 16, 24, 28, 59, 61), where the divine breasts and Rahm figure prominently in a cultic fertility poem.

The Epic of Aqhat features a wondrous bow fashioned for the hero, Aqhat, destined from infancy to become a celebrated archer. A similar motif may underlie our abbreviated text which states that Hagar (Gen. 21:16) was distant from Ishmael by a bow-shot and that Ishmael was destined to become a Bowman (v. 20). Inasmuch as Ishmael is to sire twelve princes (Gen. 25:13-16), we must consider the possibility that Ishmael's saga has been trimmed down in subordination to the orthodox genealogy through Isaac (Gen. 17:20-21), for Hebraic tradition could not grant the twelve Ishmaelite princes equality with the twelve fathers of the Israelite tribes.<sup>11</sup> Yet in its original form, the saga of Ishmael may well have recounted the giving of a bow by a deity<sup>12</sup> to the parent of Ishmael, even as a god gives the bow to Danel for his son Aqhat.

The patriarchal narratives are no longer a mystery in isolation; they now fit into a well-documented historic context. This, as we have seen, solves numerous riddles in Genesis. That it opens new problems is simply a reminder that biblical studies will continue to be dynamic and challenging in the years ahead.

#### REFERENCES

<sup>1</sup> For background and various technicalities, the reader is referred to my *Introduction to Old Testament Times*, Ventnor Publishers, Ventnor (N. J.), 1953. This article stresses new material which has come to light in the year that has elapsed since the completion of that book.

<sup>2</sup> RSV (*Revised Standard Version*) "my gift" is correct, but it completely obscures the fact that the Hebrew *birkati* is literally "my blessing," which is the key to our problem.

<sup>3</sup> See this *Journal* 21, 1953, p. 106.

<sup>4</sup> J. A. Montgomery, *Aramaic Incantation Texts from Nippur*, Phila., 1913, text 13:9.

<sup>5</sup> RSV has, rather puritanically, "God."

<sup>6</sup> Again RSV "God."

<sup>7</sup> The comparative method should never be used to read something from one source into another. The phenomenon we are now discussing, far from being alien to the Bible, is exceedingly common in it (e.g., Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6; Prov. 30:15, 18, 21; and, indeed, climaxing the six-day creation with the seventh holy day of rest may go hand in

hand with the original poetic form underlying our Genesis epic of creation). It is a matter of experience that comparative materials, such as extrabiblical sources, enable us to see things that are actually in the Bible but which we could not see previously for lack of background.

<sup>10</sup> The latter hemistich is to be read *wθmnθθmnl.* (Ug. text 128:II:24); "l." has hitherto been misread as *m*.

<sup>11</sup> Gen. 36 suggests another (now subordinated) epic of kings: for the house of Esau.

<sup>12</sup> = God or the angel of Gen. 21:17.

# Evaluating the Pathological in Prophetic Experience

## (Particularly in Ezekiel)

KELVIN VAN NUYS

WAS Ezekiel a psychotic, more particularly a catatonic schizophrenic, during one phase of his life? Was Paul an epileptic, or perhaps an hysteric? Such accusations are heard from time to time, with the implication that religious ideas that emanate from neurotics are to be suspected. Perhaps even more familiar is the blanket accusation that religion as a whole is essentially the product of neurosis and escapism.

In college Bible courses we have to decide whether to bring the question up at all, or to let sleeping dogs lie, hoping it won't occur to students. If we were sure of a constructive answer, it would undoubtedly be wiser to bring it up and provide them with a good defense against future skeptics they may meet. Of course, we can always send them to the first chapter of James' *Varieties*, to learn why psychological states can never legislate as to the truth of views associated with them. In addition, I suggest that a general theory of creative mental experience can be used not merely in a hopefully apologetic manner, but as a positive enhancement of the greatness of the prophets. For the seeming abnormality of some of their experiences can be presented as signifying an unusually thorough-going, and proportionally noteworthy type of creative reorganization of experience.

Scholars have suggested various ways of looking at such phenomena as Ezekiel's stupors and schizoid imagery. The opinions range themselves on a scale leading from a belief that the prophets had only completely conscious, "normal" experiences of insight and intuition, to a belief

that they had full-fledged psychic crises of a schizoid nature, or "ecstasies" containing more or less of the pathological. The first part of this paper will review several such opinions in the order toward greater pathology, then will construct a summary order of mental events that might be said to take place in any kind of creative experience, whether "normal" or ecstatic. This schedule will then be applied to the experiences of Ezekiel as an example of its use in making prophetic experience secure from any suspicion of absurdity.

Buttenwieser seems to make the greatest effort to show that the prophetic experiences (that is, those of the great "literary" prophets) are to be divided from anything in the nature of abnormal ecstasy or automatism by a sharp line. The professional ecstasies could produce abnormal trance or ecstasy at will, by using various artificial aids; and their end in view was a state of absolute passivity so that they could be used as instruments of some spirit that would come in from outside to possess them. The great prophets, on the other hand, retained clear consciousness and self-control under revelation. Revelation is, for Buttenwieser,

the direct fruit of the autonomous human spirit, which, freed from the fettering notions and traditions of the past, has come to . . . a realization of the purpose and meaning of life—in other words, literary prophecy must be accounted the spontaneous creation of genius, the immediate product of the intuitive human mind.<sup>1</sup>

This prophetic inspiration is not essentially different from that of any creative artist, Buttenwieser believes.

In order to preserve his sharp distinction, Buttenwieser resorts to a number of questionable arguments. For one thing he tries to explain away visions by saying that the prophets had spiritual experiences which were essentially inexpressible. It is this that causes them to resort to indirect expressive devices which suggest to us that they had a vision. For another thing, he finds Ezekiel's reports of visions and ecstatic experiences too obviously literal, and therefore he carefully excludes Ezekiel from his list of great prophets.

None of these points however seems very strong. His opposition of the passivity of the ecstasies to the consciousness of the great prophets is not called for by the psychology of creative thinking, for this has a definite place for passive states of mind. Buttenwieser's minimizing the prophets' own statements that their ideas came in visions is rather arbitrary, as is his distinction between Ezekiel and the other prophets. I think we would do better not to depend upon a sharp separation between the prophet's kind of experience and abnormal mental phenomena; but on the quality of the ideas that went into their processes of creative reorganization, whatever these were, and on the quality of the synthesis that resulted.

Micklem adopts this view, remarking that the truth of any oracle or ordinary statement depends not upon the psychological conditions under which it is first uttered, but upon its correspondence with the facts. However, he goes on to say that if it were proved that prophecy usually came from neurotics, one would have to wonder whether their resulting religion were, after all, quite the most healthy possible one. Micklem then proceeds with strategems to dispose of any taint of ecstasy as recklessly as did Buttenwieser. Working out a general theory of poetic creativity, he performs a *tour de force* by which he neatly gets all the troublesome

passages out of Ezekiel's book which might indicate that he was an ecstatic, or a "dervish," half terrible, half amusing, as Höscher has made him. He does this by trying to show that Ezekiel actually wrote in poetry, and that his text can be put into poetical form, if the troublesome passages are dropped out: that is, those mentioning Yahveh's putting bands about Ezekiel, causing him to lie on his side for many days at a time, and to remain dumb for years, all of which suggest cataleptic states.

There is actually no such need to exclude ecstatic states from the prophets' experience as all this, even if we are concerned to show them as rational men. Micklem himself remarks that although Ezekiel was found groaning, and such conduct might be considered strange in a conventional English minister, it would call for no explanation or apology in the East. He also observes that prophets might very well have had to put on a *show*, at least, of ecstasy in order to impress the people who refused to consider God as speaking in any other way. We must beware of assuming that what would be neurotic today would be neurotic in that day. Neurosis and psychosis are partly defined in terms of social expectations. An act, however bizarre, can only be a sign of psychological difficulty if the person finds himself uncontrollably doing it in the face of social rejection and interpretation of it as "queer."

Joyce suggests that we could admit that the prophets were abnormal even for their own times, and far from discrediting by so much what they had to say, we would simply be putting them into the general class that includes all people who see things in a new and creative light.

That prophecy and madness were allied was as obvious then as the acknowledged kinship of madness and genius has since become. . . . The time has passed when prophecy and other remarkable religious phenomena can be superciliously discussed as nothing better than the product of an unsound

mind. . . . Abnormal in a sense they were. But abnormality is not invariably a mark of inferiority. It may be at once the penalty and the privilege of the highest genius.<sup>2</sup>

In short, we may say that if a great problem and perplexity is to be faced supremely, a highly sensitive and finely wrought human being has to face it. He will then wrestle with it, and he may fail or may succeed in transmitting God's revelation concerning it. If he is broken by it, we call him "abnormal." If he achieves a new and better synthesis, we call him a genius. Whichever way it comes out, the process of creative reorganization is the same in its general outlines, and contains a stage of greater or less ecstasy in it.

This idea is behind Boisen's approach to the problem. Having studied and experienced "schizophrenic" crisis experiences himself, he finds in the more acute and benign types of schizophrenia an exemplification of "nature's power to heal" as he calls it, or, in general, of the process of creative reorganization in its more thoroughgoing and dynamic levels. As he outlines the general progression of thought content in the acute stage of schizophrenia, he finds much recurrence in the present day of just such experience as the prophets record. It must be understood that "schizophrenia" covers a whole gamut of different outcomes of the process, and that only the "benign" types which are freer from fallacious paranoid rationalizations, or weak-willed "drifting" reactions, can be thought of in connection with the prophets.

Extremely significant is one great difference between the prophets and an ordinary psychotic patient:

Similar characteristics are found in . . . the Hebrew prophets. . . . There is however one striking characteristic of all these Hebrew prophets. Their central concern was not with the problem of personal salvation, but with that of their people. The question therefore arises whether some of them may not have so completely identified themselves with their people that they went down to the depths

with their people in their sufferings. Their severe disturbance might thus be explainable not so much in terms of their own personal conflicts and inner difficulties as in terms of group danger.<sup>3</sup>

This is the last consideration, then, which helps us to understand that the prophets may actually have had "psychotic" experiences as far as their form is concerned, without this fact necessarily implying that their message was therefore unimportant. As Boisen shows, the healthiness of the outcome of one of these mental crises depends on what the person takes into it with him. If he is a man of good habits, strength of character, worthy achievement to begin with; if the experience is largely colored with an attitude of acceptance of responsibility rather than prideful refusal to admit one's own shortcoming; if there is an ability to externalize one's interests and give himself to something beyond himself, the schizoid crisis is quite apt to eventuate in a better organization of character and thought than existed previously to it. Obviously the prophets had all of these strengths in good measure; and their concern with their people rather than with themselves guaranteed a sense of responsibility, and an external concern.

These experiences of the prophets, then, can be presented as examples of creative solutions to problems which are not discredited by the presence of phenomena from the unconscious; but rather are thus actually made more significant. The prophets' insights are deepened and enriched as products of their whole personalities down to the most profound levels, not merely dry intellectual theories off the top of their minds.

The following schedule of mental events has proved a convenient one to use as a basis of discussion in showing that the strange experiences of religious geniuses are simply the creative process at its more intense levels. Any kind of mental creation

or problem solving can be fitted to it, from the most innocuous problem in science to the most cataclysmic. It is undoubtedly artificially simple, and real experience would probably be found to have these stages more or less mixed up in order, or perhaps simultaneous. However it forms a convenient and intelligible outline for considering the thought content of the prophets, Jesus, Paul and many another religious pioneer. My illustrations are from Ezekiel.

#### I. *The Stage of Brooding or Concern about the Problem Faced*

The scientist, the artist, the troubled personality all must inevitably begin with an awareness of some sort of conflict, problem, disharmony, contradiction. The composer has two themes he wants to work into a pattern. The religious person vaguely perceives a vision which he does not yet approach. The pre-psychotic feels imperious urges that are not acceptable to a large part of his personality. The prophets knew on the one hand that a dire threat to the nation was building up over the horizon; and on the other that the people were not behaving wisely in regard to it. They had to choose whether to undertake the arduous life of proclaiming unpalatable truth or some easier adjustment.

In regard to Ezekiel, we do not have much record of this stage. Joyce however remarks that it must have been present:

We hear nothing of the previous spiritual troubles through which the young prophet passed before he became convinced of his mission; but it would be against all spiritual analogy to imagine that this painful antecedent stage was absent. . . . (The visions) were the concluding scene in a spiritual conflict. . . . That the crisis should be accompanied by a measure of psychic disturbance manifesting itself in the seeing of visions and hearing of voices is no more than we might anticipate.<sup>4</sup>

All the prophets and Ezekiel in particular were certainly men who by nature, education and up-bringing would naturally focus their concern on the national religious

problems. The prophetic call comes to men who are already preoccupied with the mystery of life. Ezekiel was brought up in a family for whom religion was a profession. Kaplan notes that the validity of the prophetic call has some connection with the value of a man's preparation for it. He must have been occupied with the subject, thinking, aspiring, hoping that a great revelation might flash upon him.

#### II. *The Narrowing of Attention and the Sharpening of Alternatives*

In this stage, as Boisen notes, the more irreconcilable, yet imperious the various sides of the issue are, the greater the conflict, and the deeper must personality break-up and reorganization go, if a new synthesis is successfully to be made. If the opposing tendencies or desires are unable to be harmonized in a higher synthesis, either one has to be eliminated or else the personality is split up among them, and we have some form of split personality. Boisen emphasizes the phenomenon of concentration of attention which accompanies this process. If the conflict is merely between alternatives in some artistic or intellectual problem, we know that the "absent-minded" professor exemplifies this narrowing of attention. With the deeper personal problems, such as the neuroses, the attention is often tiresomely riveted to some symbolic idea or automatism. And there is the sleepless, panicky concentration of the acute schizophrenic on his problem, a narrowing of attention which seems so acute as to corrode the mind.

The prophet would be considering whether to give in to the easy ways of ordinary men, or to follow his own ideal; whether to stick by his analysis of the times and proclaim it, or simply to eat, drink and be merry. The sharpening of the issue would take place as each of these alternatives was further and further reinforced in his mind. On the one hand there would

be further temptations from friends to come join the crowd, and ridicule from enemies for his peculiar ideas. On the other hand would be further contacts with older prophets, and with the inspiration from the older scriptures. Conflicting desires respond, tearing him now one way, now another, and he wearies and despairs of ever attaining stable conviction.

### III. *The Stage of Exhaustion. Unconscious Deliberation*

At this point would fall the well known stage in creative thought when conscious reasoning seems able to go no farther. The scientist is forced to leave off thinking about his experiment, in weary despair of ever finding a solution, his mind perhaps almost jumpy and confused. Psychologists suppose that some sort of "unconscious" deliberation goes on and that a synthesis can often be reached in the depths of the mind without the individual consciously trying. It is as though there had to be a relaxation to allow the troubled waters of the mind to settle so that the significant core of meaning could crystallize and become distinguishable.

In the deeper disturbances, when break-up and reshifting of the very foundations of the mind takes place, much of the psychotic phenomena described by Boisen would relate to this unconscious phase. The acute schizophrenic's sense of doom and cosmic catastrophe are evidences of change and elimination of inharmonizable parts of his deepest personality structure. Boisen makes a great deal of the correspondence between this kind of imagery and the ubiquitous oracles of doom found in all prophets. The similarity between schizophrenic ideas and apocalyptic ones is especially marked. Ezekiel 6 and 7 contain some of his greatest feelings of doom.

Whether we are to suppose that the prophets' preoccupation with doom was a result of a reasoned analysis of the inter-

national situation, or actually descriptions of definite inner feelings of calamity and fear of a schizophrenic nature is of course debatable. Both might be involved, but I am inclined to agree with Buttenwieser that in this case a very large element of keen minded observation must be involved. If Ezekiel did go through inner upset, it would have been a result of his brooding over the terrible external facts.

A common symptom of the acute and more benign types of schizophrenia is the catatonic states, which often present some of the most bizarre aspects of the disease. Patients become extraordinarily inert and oblivious of their surroundings and some of the most striking physiological effects are noticed: lowered temperatures, "waxy flexibility," ability to hold one position for otherwise impossible lengths of time. It is during these times of seemingly complete disconcern and stupor that many of the characteristic ideas of death, cosmic catastrophe and rebirth occupy the patient. The condition can be interpreted as a concentration of attention on the patient's inner conflict so great that absolutely no attention is left for his environment or his physical sensations. Sometimes patients will rather suddenly come out of this condition and are then found to be definitely different personalities than before. It seems as though a complete reorganization of their personality structure was going on, and if the process was benign, they end with a better personality than before. In a way, then, the condition can be seen as the deepest type of that process of unconscious reorganization which the more "normal" creative thinker knows as the period of emptiness of mind into which his new inspiration strikes.

As noted above, Buttenwieser is at great pains to interpret Ezekiel's strange reports in 3:22 to 4:17 as voluntary symbolic acts and Micklem to eliminate them entirely as corrupt text. Ezekiel seems to be saying

that he was thrown into some sort of inert state by the Lord's binding him with cords, was struck dumb, was impelled to go through symbolic motions, lay on his side for seemingly impossible numbers of days, and showed a preoccupation with various sexual symbols, human excrement, snakes, etc.

Boisen, however, reminds us that there is not one act reported here which has not been closely paralleled by catatonics under observation, not excluding states of immobility lasting as long or longer than 390 days. Catatonics have been observed in stupor for periods of one or more years, who yet recovered sanity. And in their stupors they are quite likely to be preoccupied with just such symbolic notions as these of Ezekiel's. He may, then, have been peculiarly able to tap the deeper levels of unconscious symbolic experience and thought.

Under this heading, then, I have placed considerations of any phase of the mental process which seems a manifestation of unconscious functioning.

#### IV. *The Flash of Insight*

Here would come all of those episodes from the sudden "normal" insight of a worker on a scientific problem, through the artist's inspiration, the "answer in a dream at night," to the definite voice or vision heard by the ecstatic, and interpreted by him as a tremendously important communication from a power other and greater than himself. Personally I always say that even if this vision comes through the synthesizing functions of the unconscious, and is a creative insight utilizing the materials and events of the prophet's own life and times, it is still technically correct to say that it comes from a power other and greater than himself. If God created our minds and their way of producing solutions to conflicts, then this working of the unconscious is a working of God.

Ezekiel almost certainly received his answers in real visions and auditions. But this manner of appearance does not prevent them from being superior and valid dealings with the facts and truths of the time. All the commentators seem to agree that the revelation from God does not come in abstraction from the natural processes by which man observes the conditions of his day and is inspired with a solution. Kaplan says:

No thought will flash across our minds unless we are thinking people and then the flashes will be along the lines of our thoughts and interests. The prophets could never have received revelation unless they had been busied with the subjects of their revelation. . . . These prophets were shaken to the very depths of mind and soul by the terrible premonition of Israel's destruction . . . They then devoted themselves with all the powers of their genius to the call of God, and hence revelation followed as a result of profound thought.<sup>15</sup>

Ezekiel's various visions present different problems. Some of them seem so unvisual in nature that scholars find it hard not to believe that a convention existed whereby prophets habitually thought up imaginary visions through which to present their message. Some of Ezekiel's visions are so detailed and rambling. Those of the temple plans, for instance, contain pages of careful figuring and measurement, which is not what we associate with dreams from the unconscious. Yet, it seems possible for men to have visions in an instant which it takes pages to describe, and for them to remember peculiarly crucial dreams in the minutest detail. I interviewed a patient in a State Hospital who spent two hours relating in the exactest order the great series of visions which he had had ten years previously.

Micklem and Gordon believe that Ezekiel combines both reports of real visions with labored, skilled literary creations. The inaugural vision seems to be quite simply the great fundamental experience in which the divided, struggling soul suddenly finds that its internal and more or less uncon-

scious period of reorganization has become finished. The new message then suddenly strikes up into the conscious mind in the form of a real vision. Gordon speculates that perhaps a real thunderstorm acted as a psychic stimulation here. This vision is really the cornerstone of his power. It is in his belief that this was actually God speaking that his sublime trust and inspiration is rooted.

The eating of the roll (Chapter 3) is certainly typical dream symbolism. The Freudians would probably like to interpret it as a sexual symbol. Povah gives us the right caution in all such interpretations:

"... analysts . . . suggest that not merely religion, but also history have been rendered unnecessary by the discoveries of the New Psychologists, . . . [but] to realize that an object which appears in a man's vision is a phallic symbol, though it may help in the interpretation of the vision, is not necessarily tantamount to explaining why the man had a vision . . . For instance, the fact that the serpent (saraph) is a phallic symbol, and the probability that the appearance of the saraph in the imagery of Isaiah's vision was connected with the presence in the temple of a serpent of brass . . . are interesting. They do not, however . . . provide an adequate reason for the fact that Isaiah underwent an experience which transformed his life."<sup>6</sup>

#### *V. The Stage of Interpretation.*

After the great revolutionary inaugural vision, it is evidently common for there to follow a period of bemusement and quietude, when the prophet has to do a large work of integrating this tremendous new datum with the rest of his thoughts and personality. After the great agitation, a period of silent meditation is needed, to work out the details. Gordon places Ezekiel's periods of stupefaction in this phase, rather than previous to the vision, and considers them times when he was trying to absorb what had happened to him. If Ezekiel's book is written as strictly chronologically as it seems to be, this would have to be so. However, as we said at the beginning of these stages, they are an

oversimplification. Actual mental processes might see several cycles of organization, passive and inspired states alternating for awhile.

Boisen locates in this stage the more famous examples of Paul's three-year period in Arabia after his great cataclysm on the road to Damascus; and Jesus' retreat to the wilderness following the baptism, which would have been his time of resolution.

#### *VI. The Acceptance of Mission, Readiness to Act*

The great vision itself is not always enough in itself to make the prophet go forth on his lonesome career without more ado. Jeremiah is particularly candid in admitting his reluctance, and Isaiah has a moment of consternation before asking the Lord to "send him." Ezekiel makes it clear what additional thought was very influential in getting him to take up his task. In 3:18 he tells us that he was convinced that he must warn the Hebrews of the unpleasant truths, or else their blood in the ensuing tragedies would be required of him.

It is upon this point of the acceptance of responsibility that the healthiness of the mental condition is really defined. As Boisen says:

... in the case of Ezekiel the characteristic ideas of cosmic catastrophe, cosmic identification and mission, the archaic symbolism, and the authority of experiences interpreted as possession, which we encounter over and over again in our acutely disturbed patients [are found]. But along with these abnormal manifestations we find . . . the integrity of character and sincerity of purpose which enabled him to emerge on a higher level with a fine moral insight and increasing practical judgment as a true spokesman for that which was forward-looking and best in the spirit of his people.<sup>7</sup>

These steps, then, may aid in presenting prophetic experience with a sense of its seriousness as a realistic grappling with tough problems, and as an admirable production of solutions. I feel that al-

though the prophets' experiences involved deeper levels of the unconscious than is considered "normal" to-day, this does not have a negative so much as a positive significance. The important thing is to understand their experience as fitting into the human problem-solving process as all meaningful experience must. The degree of manifestation of "unconscious" mechanisms probably varies from age to age, but is never necessarily an indication of inferiority of the solution. As a matter of fact, if we follow Jung, greatness of genius is to some extent defined in terms of the readiness with which the deepest reservoirs of the unconscious can be made to serve in the building of great syntheses of meaning. I believe that the method by which God contacts man does not fail to utilize these levels of the mind.

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- <sup>1</sup> Buttenwieser, p. 155
- <sup>2</sup> Joyce, p. 72
- <sup>3</sup> Boisen, p. 75
- <sup>4</sup> Joyce, p. 120

- <sup>5</sup> Kaplan, p. 110
- <sup>6</sup> Povah, p. 80
- <sup>7</sup> Boisen, p. 72

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# The Meaning of 'emuna in the Old Testament

EDMUND PERRY\*

**I**N the entire Bible there is no statement more tantalizing to the biblical theologian than the enigmatic statement of Habakkuk 2:4b: "but the righteous shall live by his faith" (RSV). Included here are three key words of the Old Testament referring to the three most fundamental tenets of New as well as Old Testament theology. The Gordian knot of the statement is the word 'emuna, translated "faith" here, but elsewhere and more often translated "faithfulness." Is it the reliance or the reliability of the righteous which is intended in this passage? As is well known to layman and scholar alike, St. Paul regards Habakkuk 2:4b to be the keystone of biblical doctrine and makes it the *leitmotif* of both his "theological" discourses (Galatians 3:11 and Romans 1:17). An indispensable clue to the whole question of the unity of biblical theology is concealed in the problem of whether the apostle gave to "faith" an active sense which cannot be assigned properly to the Old Testament 'emuna. Preliminary to any discussion of these larger dimensions of the problem is the task of determining the full connotation of 'emuna in its Old Testament usage. With this preliminary task I have engaged myself and have outlined in this paper the results of this prefatory study.

What, according to usage, is the Old Testament meaning of 'emuna? 'emuna is one of fourteen noun forms derived from the tri-literal stem 'mn. The lexicography of the verbal and nominal derivatives of this stem may be found excellently classified in the published doctoral dissertation of J.C.C. Van Dorssen.<sup>1</sup> The basic verbal meaning of the stem seems to be "to sup-

port, to carry, to hold, to care for."<sup>2</sup> The reader of the English Bible will find the *Qal* active participle of the verb translated so as to indicate those exercising responsibility for another. For example, in Numbers 11:12 the participle is translated "nurse": "Carry them in your bosom as a *nurse* carries the sucking child" (RSV).<sup>3</sup> The *Qal* passive denotes those for whom responsibility has been exercised, as in Lamentations 4:5, "*Those who were reared* in the purple lie on ash heaps." A similar meaning is conveyed by another form of the verb, the *Niphal* passive (transitive), in Isaiah 60:4, "Your daughters *shall be carried* in the arms" (RSV). Elsewhere the *Niphal* is used intransitively to mean "to be firm or sturdy" in the physical sense, as "the firm place" (Isaiah 22:23, 25) and "the sturdy house" (I Samuel 2:35), while in the temporal sense it means "to be resolute or unchangeable," as the priest in I Samuel 2:35. The only other form in which this verb is employed in the Old Testament is the *Hiphil* which in the case of 'mn is a subjective causative<sup>4</sup> meaning "to make oneself firm, to steady oneself, to exercise confidence." This steadiness, however, is not the result of stabilizing oneself with one's own resources. One steadies himself by taking hold of or supporting himself on something or someone regarded to be stable and reliable.<sup>5</sup> Hence the *Hiphil* meaning is rendered in the English Bible "to trust, to rely upon, or to believe in." In Genesis 15:6 it is said of Abraham, "He trusted the Lord and He reckoned it to him as righteousness."

It is in this verbal ancestry that the meaning of 'emuna must be sought first of all. 'emuna is a passive form, possibly a participial noun, and its fundamental derived meaning would be "one who is sup-

\* EDMUND PERRY is Assistant Professor of Bible and History of Religion in Trinity College, Duke University.

ported or steadied, or trusted (i.e., trustworthy)," thus indicating the prolonged state or condition consequent to an action. This is the image suggested in Exodus 17:12 where Aaron and Hur held up Moses' hands so that "his hands were 'emuna ('held up,' 'supported')" although Moses was too weary to support them by his own strength. The condition of being 'emuna would then be "supportedness or steadiness resulting from the appropriation of a stabilizing power other than one's own." Strictly speaking, then, although 'emuna is passive in form, its derived passive meaning requires a presupposed action.

Words, like people, have a great deal in common with their associates. The meaning of 'emuna becomes more definite when we observe it in relation to the words with which it associates frequently. 'emuna appears with *hesed* ("steadfast love") and *tsedek* ("righteousness") more often than with any other words. There are two instances where *hesed* and 'emuna are joined by the conjunctive copula in a construction strongly suggestive of a *hendiadys*, the expression of one idea by means of two nouns. This construction indicates that the two nouns so joined are practically synonymous. Snaith catalogued twenty-three occurrences of this construction in the Old Testament, marrying 'emuna or her sister 'emeth ("truth") to the masculine *hesed*.<sup>6</sup> This frequency of copulation obviously influenced the translators of the Revised Standard Version to render *hesed* as "steadfast love." (But the same fact apparently failed to qualify their translation of 'emuna.) The two associations of 'emuna and *hesed* in the construction suggestive of *hendiadys* occur in the Psalms. In Psalm 89:24 (Hebrew 25) 'emuna is the first element of the union:

My *faithfulness* and my *steadfast love* shall be with him,  
and in my name shall his horn be exalted (RSV).

In the second occurrence of this association *hesed* is the first element:

He has remembered his *steadfast love* and *faithfulness* to all Israel (Ps. 98:3, RSV).

In connection with these two citations Psalm 40:10 (H. 11) should be considered, for here 'emuna is coupled with *teshu'atkhah* ("salvation") and 'emeth is coupled with *hesed*. The verse reads:

I have not hid thy saving help within my heart,  
I have spoken of thy *faithfulness* and thy *salvation*;  
I have not concealed thy *steadfast love* and thy  
*faithfulness*  
from the great congregation (RSV).

There are nine references where 'emuna and *hesed* parallel each other.<sup>7</sup> Eight of these are in the Psalms. Psalm 89:1, 2 (H. 2, 3), will suffice to illustrate these references. The parallel occurs in both verses.

I will sing of thy *steadfast love*, O Lord, forever;  
with my mouth I will proclaim thy *faithfulness* to  
all generations.  
For thy *steadfast love* was established forever,  
thy *faithfulness* is firm as the heavens (RSV).

The copulated and parallel associations of 'emuna and *hesed* require that 'emuna be translated and interpreted so as to include the element of love in its meaning. It cannot mean less than "loving steadfastness, devoted dependability or trustworthiness."

But *tsedek* ("righteousness") also is used as a parallel of 'emuna. There are seven such references clearly giving 'emuna the connotation of *tsedek*. Note two of these. In Isaiah 11:5 it is said of the idealized scion of the House of David,

*Righteousness* shall be the girdle of his waist,  
and *faithfulness* the girdle of his loins (RSV).

Or again, the Psalmist prays,

Hear my prayer, O Lord;  
give ear to my supplications;  
In thy *faithfulness* answer me,  
in thy *righteousness* (143:1, RSV).

Moreover, in I Samuel 26:23 a derivative of this Hebrew stem meaning "righteousness" is coupled with *'emuna* in the same way in which "steadfast love" joins. David, speaking to Saul, says, "The Lord rewards every man for his *righteousness* (*tsidqato*) and his *'emuna*."

That *'emuna* bears much of the meaning of the Hebrew idea of righteousness is further supported by the fact that the words *yashar* ("upright"), *tamim* ("upright" or "perfect") and *mishpat* ("justice") are parallels or close associates of *'emuna*. In one verse of the Song of Moses, Deuteronomy 32:4, each of these words, plus *tsaddik* ("righteous"), is used along with *'emuna* to describe the greatness of Yahweh:

The Rock, his work is *perfect*;  
for all his ways are *justice*.  
A God of *'emuna* and without iniquity,  
*righteous* and *upright* is he.

In Hosea 2:19-20 (H. 21-22) there is a similar extravagance in the use of words with closely related meanings. In v. 19 "righteousness," "steadfast love," and "justice," along with "mercy" (*rahamim*), describe God's future betrothal to Israel. Then v. 20 constitutes a terse summary: "I will betroth you to me in *'emuna*."

In actual usage, then, *'emuna* connotes both "steadfast love" and "righteousness." In fact, these two words, "steadfast love" and "righteousness," give to *'emuna* an active and passive sense respectively. The failure to reckon with this fact occasions the temptation to translate *'emuna* entirely in terms of its literal passive form. It was stated above that the derived passive meaning of *'emuna* requires a presupposed action. *Hesed* indicates what the action is, the act of steadfast, trusting love by one partner for another in the Covenant relationship.<sup>8</sup> This active sense of *'emuna* is strengthened by one element of the import of "righteousness." *Tsedeck* is the righteousness which God demands of those

who covenant with Him. On the human side it is obedience to the divine demand. On the divine side, it is the fulfillment of the demand, or in other words, it is the condition, personal and social, consequent to obedience to God. The import of the active sense of *'emuna* is "trust and obedience" while the passive sense signifies the condition of sustained trust and obedience which is "trustworthiness."

Now, what use is made of these two senses in the Old Testament?

Twenty-four of the forty-nine instances of *'emuna* in the Old Testament refer to God directly, to his Nature and to his activity. He is "God of trustworthiness" (*'el 'emuna*, Deut. 32:4; cf. Psalm 89:9), his trustworthiness is established forever (89:3; 100:5; 119:90; Lamentations 3:23), and beyond the trustworthiness of God there is no tribunal of judgment (I Samuel 26:23). God swears by his own trustworthiness, i.e. by himself, and is not false to himself (Psalm 89:34, 50). The plans of God (Isaiah 25:1), his commandments (Psalm 119:86) and his testimonies (119:138) are trustworthy. His presence with men is his "trustworthiness and steadfast love" (98:25, 34). When the Psalmists praise God they extol his trustworthiness (33:4; 36:6; 40:11; 89:2, 6; 92:3) and when they petition him they ask that He answer in his trustworthiness (143:1).

The trustworthiness of God has a demanding effect upon men to trust God. It is the trust of God's trustworthiness which makes man trustworthy or justified with God. This is the meaning of Isaiah 7:9 where the prophet uses two verb forms of this root word. "If you do not *trust*, you will not be entrusted." In an authentic oracle of Jeremiah, representing one of the earliest uses of the noun *'emuna*, the Lord calls for a Hebrew Diogenes to seek out a man who aims at *'emuna*:

Run to and fro through the streets of Jerusalem,  
look and take note!

Search her squares to see if you can find a man  
who does justice and pursues *trustworthiness*,  
that I may pardon her (5:1).

Here the pursuit of trustworthiness, the pursuit being trust and obedience, is the stated condition of divine pardon and salvation. It is man's refusal to "trust and obey" God which incurs the judgment of God (Jeremiah 5:3; 7:28; Psalm 119:75).

Of the twenty-five instances referring '*emuna*' to man, sixteen have to do with man's responsibility to God while the other nine have to do with the speech and action of man or with the fulfillment of his responsibility in positions of trust.<sup>9</sup> Those references dealing with man's responsibility to God are predominantly similar to Jeremiah 5:1, proclaiming the requirements of God or announcing His judgment for human failure to respond to the divine demand. Psalm 37 enjoins the pious to

Trust in the Lord and do good;  
dwell in the land and nourish *trustworthiness* (v. 3).

And in Psalm 119:30, the psalmist prays:

Put deceitful ways far from me;  
and graciously teach me thy law!  
I have chosen the way of *trustworthiness*,  
I have set thy judgments before me.

These two references call attention to the fact that "trustworthiness" is more than a *commitment* and a *quality of life*. It is at the same time a *way of life*, standing in polar contrast to the way of disobedience and deceit. God approves and disapproves of deeds as well as intentions. The instruction (law) and the judgments of God provide the definition of the approved way of life. This comprehensive meaning of '*emuna*' is preserved in the Dead Sea Scrolls of St. Mark's Monastery. In the Sectarian Manual of Discipline, v. 5f., the expression "sons of truth" is used and in the Habakkuk Commentary (DSH), vii. 10, "the men of truth" or "the trustworthy men" is used. In both instances, these men are described as "doers of the law"

just as the righteous man justified by '*emuna*' is DSH viii. If., where in commentary upon Habakkuk 2:4b it is said,

Its meaning concerns all the doers of the Law in the house of Judah whom God will deliver from the house of judgment for the sake of their *labor* and their '*faith*' in the Teacher of Righteousness.<sup>10</sup>

Here personal commitment is inseparably linked with the doing of the Law to constitute the fulfilment of God's demand.

From the foregoing exploration it will be readily observed that the active and passive senses of '*emuna*' are to be differentiated according to their reference to man or to God. With reference to man, trustworthiness (the passive sense) is demanded and becomes the *fact*, the condition of man's existence only as the concomitant of his *act* of trust and obedience. Trustworthiness, then, is the quality of a specific act of the human will so that the active sense of '*emuna*', "trust and obedience," is primary when applied to man.

On the other hand, when applied to God, "trustworthiness" (the fact, the condition) is primary and the act consequential. The nature of God begets the divine acts and these acts of God are trustworthy because God is trustworthy: God acts in obedience to himself. Because '*emuna*' is used in the Old Testament predominantly in reference to God or his demand upon man, the passive "trustworthiness" is most frequently the import of the Hebrew word. But whenever applied to man, the active sense is always to be understood. In this light then, it makes no difference whether we translate Habakkuk 2:4b as "the righteous shall live by his trust and obedience" or "the righteous shall live by his trustworthiness."

It is to be further noted from the study of this word that the Old Testament does not set trust and obedience in contrast to each other as separate ways of satisfying the demands of God. '*emuna*' comprehends the totality of what we commonly mean in the familiar expression "faith and works."

Obedience without trust (i.e. obedience not genetically generated from trust) is not the obedience God requires. Only the obedience of trust is reckoned to man as righteousness and everything else is exposed for the sham that it is, "lying wind words," "false lips" and "deceitful ways." Nothing less than integrity of will and action satisfies God. Conversely, trust inevitably expresses itself in action. "Trust in the Lord and do good" are two aspects of the same act of will by which man is declared righteous.

#### REFERENCES

<sup>1</sup> *De Derivata Van De Stam 'MN in het Hebreeuwsch Van Het Oude Testament*, Drukkerij Holland N. V., Amsterdam, 1951

<sup>2</sup> Cf. *Ibid* and Brown, Driver, Briggs, *A Hebrew and English Lexicon of the Old Testament*.

<sup>3</sup> Cf. II Samuel 4:4 and Ruth 4:16; and II Kings 10:1,5 ("tutor" or "guardian"), Isaiah 49:23,

Esther 2:7 ("foster-father"), and II Kings 18:16 ("doorposts").

<sup>4</sup> Van Dorssen, *op. cit.*, p. 125

<sup>5</sup> The person or thing relied on is prefixed with the prepositional *beth*.

<sup>6</sup> Norman H. Snaith, *The Distinctive Ideas of the Old Testament*, p. 126, n. 11. Actually there are twenty-four instances as Snaith undoubtedly knew, but the fact that there is an occurrence in both vss. 11 and 12 of Psalm 40 is not noted.

<sup>7</sup> Psalm 36:5(H.6); 88:11(12); 89:1(2); 33(34), 49(50); 92:2(3); 100:5; Lamentations 3:23

<sup>8</sup> Cf. W. F. Lofthouse, "Chen and Chesed in the Old Testament," *Zeitsch. f. d. altt. Wissenschaft*, 20 Band, Heft 1 (1933); Nelson Glueck, *Das Wort Chesed*; and Snaith, *op. cit.*, ch. 5.

<sup>9</sup> The actual Biblical locations of these references can be easily determined by consulting a Hebrew-English lexicon.

<sup>10</sup> This is the translation of Dr. Wm. H. Brownlee in the *Bulletin of the American Schools of Oriental Research*, No. 112, December, 1948. I am indebted to Dr. Brownlee for several conversations on the subject of this paper and for the use of his paper "The Dead Sea Habakkuk Midrash and the Targum of Jonathan."

# The Reformation and Bible Criticism

HERBERT F. HAHN\*

MODERN Bible criticism is commonly regarded as having its origin in the Reformation period. It was then after the long medieval period of scholastic exegesis with its emphasis on the four-fold sense of Scripture, that the importance of penetrating to the literal meaning was realized anew. The principle was not original with the reformers, having served as the basis of interpretation among the exegetes of the school of Antioch in the fifth century. But the revival of literal interpretation by the reformers marks the beginning of the modern critical approach to the study of the Bible.

In order to arrive at a literal interpretation the Reformers saw it was necessary to study the texts in the original languages and to consider the historical circumstances under which the authors wrote, as a means to an understanding of the meanings they intended to convey. Both Luther and Calvin recognized the importance of philological studies and the necessity of weighing the historical setting of the biblical writings. These two types of study contained the seeds of what eventually developed into textual, literary, and historical criticism of the Bible.

As a matter of fact, they began to bear fruit from the start. Certain observations of a critical nature were made by one or another writer groping toward a rational method of interpreting the Bible. Luther in his *Table Talk* made many a shrewd comment on this or that book in the Old Testa-

ment, pointing out the superiority of Kings over Chronicles as a record of history, assigning Ecclesiastes to the period of the Maccabees, and suggesting that the book of Jeremiah had been compiled by a disciple of the prophet. Luther's contemporary, Carlstadt, questioned the Mosaic authorship of the Pentateuch, basing his thesis on the variation in style between the orations of Moses and the stories about him. Such comments on the books of the Bible are evidence of the tendency toward a new critical spirit in the study of scripture.

However, the critical approach to the Bible did not mature in the reformation period. The seeds were planted; there was a promise of growth; but fruition was delayed until long after. The main interest of the reformers was diverted into another channel. Instead of objective study of the Bible, theological exposition absorbed their attention.

## II.

The reformers were not primarily concerned with establishing a method of objective inquiry. Luther's principle that the individual had the right to read the Bible for himself was not propounded in the interests of scientific study but for the sake of religious instruction. It led eventually, not to independent investigation, but to theological controversy.

The usual statement of Luther's "right of private judgment" does not go beyond the affirmation that, since he believed the true meaning of scripture was the natural sense that appealed to the ordinary Christian intelligence, he therefore insisted the reader had the right to form his own judgment on the sense of the biblical writings. But to Luther and Calvin this "freedom"

\* HERBERT F. HAHN is author of *The Old Testament in Modern Research*, Muhlenberg Press, 1953. This article deals with the introductory background for that survey of Old Testament scholarship from the early nineteenth century to the present. Mr. Hahn teaches English and Bible at the Pingry School in Elizabeth, New Jersey.

of the individual reader of the Bible meant something else than the right to use his own intellect. The criterion which they proposed for judging the meaning of scripture was not its reasonableness to the mind but an inner experience of its truth, a subjective impression directly communicated to the reader in his reading. It was "the inner testimony of the Holy Spirit," they believed, which guaranteed a correct understanding of scripture.

This spiritual interpretation of the right of private judgment was directed against the acceptance of an official statement of the meaning of scripture made by an external authority, such as the church. The church had always taught the necessity of interpretation by a divinely authorized institution, which would mediate the truth of scripture to the believer. Luther and Calvin, however, insisted on the possibility of direct communication of divine truth to the individual through the reading of the word of God. Under the guidance of the holy spirit, the believer himself could apprehend the meaning of scripture. There was no need of an official exegesis determined by the church. The reformers insisted on the right of the sacred text to stand alone. Whereas the church usually followed the traditions of the fathers as the norm of interpretation, the reformers regarded the Bible itself as the only source of doctrinal truth.<sup>1</sup>

The "right of private judgment," then, in reading the scriptures meant rather the rejection of ecclesiastical tradition than freedom to determine religious belief for oneself. Actually, Protestantism did not differ from Catholicism in the fundamentals of belief. It rejected the divine authority of the church, but it made no revolution in theology. What it claimed for itself was simply a means of determining the fundamentals of belief independently of the mediation of the church. In sending the individual directly to the Bible,

it expected that he would find there for himself the genuine content of religious belief and practice. Protestantism did not seek to teach a new doctrine, but to vindicate for the scriptures the title of all-sufficient source of doctrine over against the tradition of the church.

What was new in Protestant teaching was its emphasis on the importance of a personal religious experience. The reformers insisted that knowledge of the will of God was directly accessible to the individual. It did not require an ecclesiastical interpreter to communicate that knowledge to the reader of the Bible. Nor did it require the mediation of a priest to assure to the believer the certainty of salvation. The experience of a saving grace in the heart of the believer was all the assurance that he needed. Luther set men free from dependence upon an external ecclesiastical institution. In that respect, his teaching contributed to the growth of liberty which was one of the characteristics of the dawning modern age.

### III.

But, as regards interpretation of the Bible, Luther's teaching did not bring a new freedom. It resulted in setting up the Bible itself as the sole authority in place of ecclesiastical tradition.

Originally, Luther had not needed the authority of scripture to authenticate his faith. His firm belief in the reality of saving grace did not depend upon the revelation of God's forgiving love in the Bible, but on his own experience of its truth. However, his controversies with Catholic opponents eventually brought home to him the need of an objective authority to which he could appeal for the truth of his subjective experience. Since the scriptures had already vindicated themselves in his own experience as the authentic revelation of religious truth, he turned to them quite naturally as the

authority to be set over against ecclesiastical tradition.

This tendency to make the authority of the Bible supreme in the interpretation of doctrine was strengthened by the need for some standard by which to judge the divergent interpretations of the reformers themselves. Luther, at first, had been quite free in his use of Scripture, selecting that which approved itself as valuable since it seemed to preach "the gospel of Christ," and rejecting that which did not meet his test of experienced value.<sup>2</sup> But, among his followers, the distinction that he made between the Bible as a whole and the "word of God," i.e., those parts which presented the gospel of God's forgiving love in Christ, was never clearly apprehended; they took up his insistence on the "word of God" as the primary means of grace and exalted the whole Bible to a position of authority in the realm of theology. Luther himself, in his controversies with the other leaders of reform, gradually abandoned his declared principle that every reader of the Bible had the right to interpret it for himself and put increasing emphasis upon the principle that the Bible contained authoritative doctrine. It became apparent, even to him, that if every reader were permitted to judge the truth of a doctrine for himself, the most widely divergent interpretations would result. Hence, he abandoned his original position that the experience of God's forgiving love was the ground of faith and the source of doctrine and let himself be pushed into an increasing emphasis on the authority of scripture in matters of doctrinal belief. The upshot of it all was a growing belief that there must exist among Christians a consensus as to what constituted the true teaching of Scripture. Not what the individual might think his religious experience taught him, but only what agreed with Scripture was to be

accepted as authoritative. Thus, for the "inner testimony of the Holy Spirit" Protestantism substituted the dogma of authoritative doctrines contained in the Bible, making the latter paramount in the determination of faith and practice.

As a result, the study of the Bible in Protestantism became, not a liberating factor, but a new means of controlling the interpretation of doctrine. Zwingli made the Bible an authoritative code for the guidance of Christian life and thought. Instead of personal religious experience, he considered biblical doctrine the determining factor in Christian thought. Instead of free and spontaneous expression of gratitude to God, he regarded obedience to the divine will revealed in Scripture as the essence of the Christian life. The Bible was not so much the proclamation of the gospel of God's forgiving love as it was the infallible authority on what a Christian was to believe and to do.<sup>3</sup>

The natural consequence of such a conception was an attempt to formulate and systematize the teachings of the Bible. The creative period of interpretation was followed by a period of crystallization in theology. Chiefly, the work was done by Melanchthon and Calvin,<sup>4</sup> but the fruits of the desire for systematic formulation were also to be found in such documents as the Augsburg Confession and the Schmalkald Articles. All gave substance to the belief that the "gospel of Christ" was a system of truths which must be accepted. Unfortunately, they stereotyped Christian belief. The end result was loss of the freedom which Luther had emphasized in Christian experience. Orthodoxy came to seem more important than personal faith. Protestantism did not set the believer really free. It broke his ancient ecclesiastical fetters but strengthened the bonds of theological doctrine.

## IV.

The attempt to formulate an authoritative system of Protestant theology opened the way for a recrudescence of scholasticism, both in the spirit in which the task was approached and in the method by which it was carried out. Since the Protestant theologian's chief aim was to establish the content of "sound doctrine," purged of the errors which the Catholic Church had added, more attention was paid to the relevance of a doctrine to the theological system than to its practical value for the religious life. And since the Bible was regarded as the supreme and infallible authority in doctrinal matters, equally authoritative in all its parts, the Protestant theologians handled the scriptures as a source of proof-texts for the support of their theological systems. No critical appraisal of the contents of the Bible was attempted. It was assumed that the Scriptures contained a complete and self-consistent system of doctrine, which could be extracted by ordinary logical analysis and submitted to formal statement and explication. The result was that the period of theological formulation was also a period of "Protestant scholasticism." The theologians of the sixteenth and early seventeenth centuries, like the schoolmen of the Middle Ages, moved within pre-determined lines. Their duty was simply to expound the truths already given. Hence they all constructed systems, logically coherent, minutely detailed, and comprehensive in scope, but as rigid as anything in medieval Scholasticism.<sup>5</sup>

In the midst of so much dogmatics, the beginnings of Bible criticism which Luther and Carlstadt had made were forgotten. The Bible was studied intensively, to be sure, but only for dogmatic purposes. In view of the assumption that all scripture was the literal word of God, the question of the authorship of a particular book seemed of no importance, and the problems

of date and place of composition became irrelevant. Protestant orthodoxy went so far as to teach that not only the Bible as a whole but every word and even letter, including the Hebrew vowel points, came from God. Philological analysis, under the circumstances, was impossible. Moreover, the doctrine of infallibility ruled out the possibility of recognizing discrepancies in the sacred texts. No notion of historical development was applied to their interpretation, and the idea of successive stages in the revelation of divine truth did not occur to the theologians. Each part of the Bible had the same theological weight as any other.

To end, however, with the restrictive effect of this dogmatic emphasis would give an incomplete impression of the significance of the reformation period in the history of Bible interpretation. The fact that Protestant theologians could not ultimately agree on any one authoritative system of theology prevented the permanent fixation of doctrine and left the way open for the future growth of freedom of interpretation. The right of private judgment, though limited so severely by Luther's successors that it no longer provided any freedom for the individual, did at least promote the growth of sects. By preventing the establishment of a single institution with authority to determine an official exegesis, the dissensions among the various Protestant groups contributed indirectly to the ultimate development of real freedom within Protestantism. The reformation did not create the spirit of liberty in the modern world, but the divisions among Protestants provided a fertile ground for its eventual spread into the field of biblical interpretation.

When a break came in the hold of Protestant orthodoxy, it was not due to self-correction of the existing systems of scholastic interpretation, but to the influence of a more liberal spirit from without.

The impulse to a critical study of the Bible came from outside the orthodox fold, from scholars whose chief interest was not theological. The Arminian LeClerc and the heretic Spinoza first showed the way to the kind of studies which the Protestant theologians had neglected as useless.

## REFERENCES

<sup>1</sup> Cf. P. Lobstein, "Entre Protestants et Catholiques: L'Écriture sainte et la tradition," *R H P R*, I (1921), 246-58; or Arthur A. Hays, "The Role of the

Bible in the Reformation," in Harold R. Willoughby (ed.), *The Study of the Bible Today and Tomorrow* (Chicago, 1947), pp. 366-82.

<sup>2</sup> Cf. Kemper Fullerton, "Luther's Doctrine and Criticism of Scripture," *Bibliotheca Sacra*, LXIII (1906), 1-18.

<sup>3</sup> Cf. A. C. McGiffert, *Protestant Thought before Kant* (New York, 1911), pp. 61-70.

<sup>4</sup> Cf. McGiffert, *ibid.*, pp. 71-80 (on Melanchthon), pp. 81-98 (on Calvin).

<sup>5</sup> Cf. Charles Beard, *The Reformation of the Sixteenth Century* ("Hibbert Lectures," 1883; London, 1885), chap. VIII: "The Rise of Protestant Scholasticism."

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## Research Abstracts

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### THE HISTORY OF RELIGION (1952-1953)

CHARLES S. BRADEN

*Northwestern University*

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The harvest in the field of the History of Religion has been comparatively abundant during the period covered here, though little has appeared with respect to China. In addition there has been a great deal of material of value of a popular or semi-popular character. There have been frequent articles in *Life* and other illustrated magazines which are very useful to the teacher of the History of Religion. I urge my students to be on the lookout for material in the newspapers and magazines which bears upon the course. Now and then as an extra project a student keeps a scrap book of this sort for the term. It is amazing sometimes to see how much appears in the popular press.

I call attention once again to the admirable service performed by *The Review of Religion* (Columbia University) in printing in each number a classified bibliography of current articles covering the field. It refers of course to many periodicals not to be found in the smaller libraries. I suppose no single library has all of them. But inter-library loans bring most of them within reach of even the smaller libraries.

#### *Primitive Religions*

Evans-Pritchard, E. E., "The Nuer Conception of Spirit in its Relation to the Social Order," *The American Anthropologist*, Vol. 25, No. 2, Pt. 1, 210-214.

The author has found various spirits of which the Nuer people speak: (1) spirits of the air; (2) spirits of the Sky; (3) spirits of those struck by lightning; (4) totem spirits; (5) nature spirits and fetishes, but each or all may be referred to simply as spirit. That is, there is a general Spirit, and there are spirits, but all are of the same essence. Of any particular spirit, it can be said that it is God, but it cannot be said that God is any particular spirit, for he is all spirit and the oneness of spirit. The article goes on to show from observed practices the ways in which the spirit or the spirits are invoked in relation to aspects of the social order, showing that the diverse spiritual figures of the Nuer are to be regarded as "social refractions of God."

Mukherjia, Charulal, "The Religion of the Santals," *The Aryan Path*, Vol. 22, 120-124 (March, 1951).

The Santals, one of the aboriginal tribes found in Bengal, like most other tribesmen not yet fully assimilated to Hindu culture, hold to many of the common beliefs of village India, hill spirits, village spirits, ancestral spirits, etc., yet they also have ideas of a supreme deity called Thakur Jiu who is creator of the world and all creatures. Those under Christian influence attribute to him biblical ideas, those influenced by Hinduism identify him with Upanishadic conceptions. The author does not believe that everything worthy in the tribal religion is the result of borrowing, but belonged originally to it long before the coming of the Aryans and the later Christians.

#### *Ancient Religions*

Libanovitch, Joseph, "Gods of Agriculture and Welfare in Ancient Egypt," *Journal of Near Eastern Studies*, Vol. 12, 73-113.

A detailed description and attempted identification of a number of gods of agriculture, together with hieroglyphic script and numerous illustrations of images or statues of various agricultural deities. An article for the specialist rather than for those having only a general interest in the field.

Walton, Francis R., Athens, "Eleusis and the Homeric Hymn to Demeter," *Harvard Theological Review*, Vol. 45, 105-114.

This Homeric hymn to Demeter is the earliest and most important literary record of the Eleusinian Mysteries. Though these mysteries were for a thousand years one of the glories of Athens, in all pre-Hellenic Athenian literature there is no direct mention of the Homeric hymn. Why? The author propounds an interesting theory and defends it in various ways, to the effect that the Homeric hymn is best to be understood in the light of an unsuccessful attempt of Athens to remove the rites bodily from Eleusis to Athens. To Eleusis Demeter had come in her sorrow over the loss of her daughter and there she had revealed the sacred rites. Athens, through

or near which she must have passed, is deliberately ignored. The hymn may therefore have been "a piece of literary propaganda intended to effect a given purpose at a given time. It succeeded. When the rival claims of Eleusis and Athens were finally adjusted it was simply allowed to fall into almost complete oblivion."

Grant, Frederick C., "Greek Religion in the Hellenistic-Roman Age," *Anglican Theological Review*, Vol. 34, 11-26.

This is really a review article concerning Martin P. Nilsson's *Geschichte der Griechischen Religion*, Vol. II, *Hellenistische und Römische Zeit*, Munich, Beck, 1950. The question is posed as to how the Oriental religions came to be provided with mysteries, since they were originally only nature cults, vegetation rites or nationalistic faiths. He finds the answer in the native Greek mysteries which in this period were experiencing a revival. This may have occurred in western Asia Minor. New features were the use made of religion by the kings, bringing to the support of their political world the power of religion. There was a vast increase in the belief in demons, mysticism, syncretism, new ideas in philosophy, the spread of astrology westward; great attention to the mysterious backgrounds of man's life and his relation to the supernatural. A most important factor in the evolution of later Greek religion was the new world-view of Greek science. Its geocentric astronomy required a rethinking of the concept of Olympus, the realm of the gods, Hades, etc. The climax of the development is found in Hermeticism and Gnosticism. The late Roman religion differed but little, in general. The final summary by Nilsson is given on page 25 of the article.

Rose, H. J., "Numen and Mana," *Harvard Theological Review*, Vol. 44, 109-120.

An idea was advanced in his book, *Ancient Roman Religion*, London, Hutchinson, 1949, that the Romans had a concept closely corresponding to the Melanesian *mana* and the North American *Wakanda* or *Orenda*, and that they denoted this by the term *numen*. That is, *numen* signifies a superhuman force, impersonal in itself, but regularly belonging to a person or a god or to a group such as the Roman Senate or the people. This view was attacked in a review on five counts. The entire article is an examination of the validity of the attack. The author's conclusion is that, admitting the lack of detailed linguistic support for it, "the most fundamental idea in early Roman religion, the half-conscious assumption underlying much of what they said and did in relation to the gods and the non-human part of their environment generally, was that expressed, at least in Classical times, by the term *numen*."

### *The Religions of India*

Chauduri, Nanimadhah, "Indus People and the Indus Religion," *The Calcutta Review*, Vol. 124, 75-90, 155-178.

In an extended series of articles running through six issues of the *Calcutta Review*, the author in the last two discusses the religion of the Indus people, as revealed in the archaeological discoveries made at various sites in the Indus valley, chiefly by Sir John Marshall and his aides. He differs at a number of significant points in his interpretation of the findings from those of the Western scholars. He definitely makes out an Aryan element in Harappan culture, and he does not agree especially with Marshall's judgment as to the phallic character of their worship. The supposed phalli, and especially the ring stones identified as *yoni*, he thinks much more likely to have no sex character at all. The evidence is too detailed to abstract profitably, but it should be said that he makes out a good case against the earlier interpretations in a number of instances. The articles fully deserve the careful scrutiny of Western scholarship.

Palathara, J. C., "Snake Worship in India," *Asia*, Vol. 2, pp. 45-49.

A brief article recounting the place of the serpent in historic Hinduism, and describing the practices in contemporary Hinduism with reference to snakes.

Leidecker, Kurt F., "The Mela at Kaukalitalla," *The Review of Religion* (Columbia U.), Vol. 17, pp. 11-22.

The author witnessed the mela at Kaukalitalla, not far from the site of Tagore's famous school, Santiniketan, and describes it in great detail. Then he attempts an analysis of the various rituals and practices of the day. It is celebrated yearly in honor of Parvati, or Sati, wife of Shiva, who according to a myth, was dismembered, as Osiris in Egypt was, and her several parts scattered over a wide area. The site of this Mela was the purported place where her hip bone had been left. She represents the female energy of the universe and is connected with fertility. The sacrifice of numerous animals during the day, as at the Kalighat Temple in Calcutta, constitutes a practice not frequently found in India because of the ancient belief in *ahimsa*, but this is one of the exceptions. The author calls the entire performance a powerful urge to pay homage to the universal *sakti*, "to return in the sacrifice of the goat that life which originally flowed from the abundance of the lap of the Great Mother, to dispose her at the beginning of the new year to let it pour forth again in all its exuberance, and to reaffirm and undergird the belief that she is *sakti*, energy and life, all the appearance of death to the contrary."

Levi-Strauss, Claude, "Le Syncretisme Religeux

d'un Village," *Revue de l'histoire des Religions*, Tome CXLI, No. 2, 1952, 202-237.

An interesting study, made on the ground, of the syncretism taking place in the religion of an Indian village in the Chittagong region of India.

Law, B. C., "Risabhadeva, The First of the Tirthankaras," *Journal of Indian History*, Vol. 30, 1-8.

The Jains believe in 24 Tirthankaras of "Ford-finders." The first of these, Risabhadeva, according to tradition lived some billions of years. The author seems to believe that back of the mythical figure there was an actual man, about whom the stories crystallized in time, but the evidence adduced does not seem to this reviewer to be at all conclusive.

Chakravarti, Rao Bahadur, "The Law of Karma in Jainism," *The Aryan Path*, Vol. 22, 317-322.

A somewhat popular statement of the way Jains think of Karma, an idea held by almost all forms of religion in India in one way or another. Here the interesting attempt is made to see in the Jain Karmic theory the anticipation of the modern biological evolutionary theory, accounting in a scientific and rational way for the origin of species. It differs from the Darwinian in that the latter is a theory without a soul while the Jaina theory is based mainly upon the struggle of the soul or *jiva*, seeking to express itself more and more.

#### Buddhism

Law, B. C., "An Account of the Six Hair Relics of the Buddha," *The Journal of Indian History*, Vol. 30, 193-204.

A translation with notes of the *Chakesadhatu-amsa*, a work of a Burmese author of unknown date, containing an account of six different stupas, each built in honor of a hair relic of the Buddha. Published in 1885 by the Pali Text Society, it is here translated into English with notes for the first time.

Karambelkhar, V. W., "The Problem of Nagarjuna," *The Journal of Indian History*, Vol. 30, 21-33.

Nagarjuna is a mysterious personality in ancient India about whom such a vast mass of legendary material has gathered that it is difficult to separate fact from fiction. Some even deny that he was an historic figure at all. He was a great Buddhist philosopher, a mighty magician, an erudite chemist, and a renowned physician. The problem is this, was Nagarjuna all of these, or are there several Nagarjunas? The author proves to his own satisfaction there were at least three, philosopher, magician and chemist, but finds it hard to be sure regarding the physician as a separate individual. In the course of supplying the evidence, there is supplied a good deal of valuable material on the development of Buddhism, as well as on the religious, and superstitious as well as scientific side of Indian life.

Moore, Cyril, "Can a Buddhist be a Marxist?" *Buddhist Philosophy and Marxism. The Aryan Path*, Vol. 22, 151-155.

The author, editor of an English Buddhist Journal, *The Middle Way*, states here the fundamental antitheses between the ideologies of Marxism and Buddhism. This to peoples of Southeastern Asia is a question of profound concern, for there is a concerted effort on the part of Communism to win them, and one of the chief points of strategy is to portray Buddhism and Marxism as alike in so many ways that they should coöperate together. I have heard it said myself in some of the countries of Southeast Asia that Communism is simply a means whereby the ideals of Buddhism may be implemented; that indeed western capitalism and imperialism are the very antithesis of what Buddhists seek to attain. This article affirms in some detail that the Buddhist way is diametrically opposed to that of Marxism.

Two articles on contemporary Buddhism which, while in no sense research papers, are valuable as indicating the way in which Buddhism is fitting into the contemporary scene in the East. They are: "The Importance of Attitude in Buddhism," by Herbert V. Guenther, and "Interpretation of Buddhism by Pham Quynh," *Asia*, Vol. 2, pp. 1-9 and 71-75.

Ch'en, Kenneth, Anti-Buddhist Propaganda during the Nan Ch'ao, *Harvard Journal of Asiatic Studies*, Vol. 15, 166-192.

Buddhism in the third century, at the fall of the Han dynasty was barely able to hold its own. But by the end of the sixth century it had spread to all parts of the empire. One Chinese estimated that the number of monks and nuns in one part of China ran to two million, and that nearly 50,000 great national temples had been built. This rapid growth of Buddhism provoked a reaction on the part of the native religions. In the north this took the form of persecution. In the south it expressed itself chiefly in anti-Buddhist propaganda. The article, a lengthy one, is a study of this propaganda and the replies called forth from the Buddhists in their defense against the charges made against their teachings and practices. The foreign origin of the faith was constantly stressed, and the doctrine of Karma often refuted. It is interesting to see the mind of China confronting the teachings of Buddhism. A great deal of light is thrown upon the mind of the Chinese as well as upon Buddhism as it was presented to the Chinese.

Cady, John F., "Religion and Politics in Modern Burma," *The Far Eastern Quarterly*, Vol. 12, 149-162.

After sketching the place of religion in Burma in the earlier years, the writer sets forth in considerable detail certain recent movements within Burma calculated to make Buddhism an effective means for counteracting the spread of Communism. An im-

portant cabinet member told me personally that there was no other means at hand with which to combat the Communist effort to take Burma, so likely to succeed as Buddhism, if it were to experience a real revival. Three steps have been taken calculated to make Buddhism a greater force in Burmese life: (1) the establishment of government-sponsored ecclesiastical courts to restore order in the *Sangha*, and to weed out the unfit among Burma's 50,000 monks; (2) the creation of a great Pali University chiefly for the study of the Pali scriptures; (3) the creation of the Sasana Council, representing all the Buddhists of Burma, for the purpose of securing harmony among the groups and the propagation of the faith. This was carrying on a very active program when I visited Burma in 1952.

Noss, John B., "Mutual Love in Mahayana Buddhism," *Journal of Bible and Religion*, Vol. 20, 84-89 (Apr. 1952).

Buddhism has so often been represented in the west as self-centered that the element of compassion which was a very real one in Buddha himself has been obscured. And in Mahayana the idea of compassion, or a concern for others, is a very profound and common component. Mr. Noss quotes numerous passages from the Mahayana Sutras and other Buddhist writings in evidence of this fact. But Buddhist mutuality differs from that of Christianity in that while Mahayanists are to save not alone themselves but others, metaphysically speaking there are no selves to save. Yet Buddhist compassion seems real enough. The one chance that a convinced Mahayanist has of achieving pure happiness is through universal love and compassion. To help another along the road to salvation with a high disinterested love is to experience a happiness immune to the miseries attendant on unhappy change. This is the clue to the understanding of the Bodhisattva ideal so central in Mahayana. The author then draws a comparison between the Mahayanist idea and that of Jesus and Paul.

Organ, Troy Wilson, "Reason and Experience in Mahayana Buddhism," *Journal of Bible and Religion*, Vol. 20, 77-83 (Apr. 1952).

Mahayana or Northern Buddhism can be divided philosophically by the two methods used by the Buddhists to grasp reality: Reason and Experience, the latter denoting here sensations that are immediate and non-sharable. Both were in the legacy of Buddha. The article examines the Yogacara and Madhyamika systems, founded respectively by Asvaghosa and Nagarjuna, the two great speculative schools of Indian Buddhism, and Zen, China's contribution to Buddhism. Both Indian schools start with the same fundamental assumption, that the real must be rational. Yogacara assumes that rationality is possible only if there is a mind, a reality

that makes rationality possible. This it calls Alaya Vijnana, the self-existent, independent, perfect reality. It resembles closely the Brahman-Atman concept of Hinduism.

The Madhyamika reasoned however that subjects can only exist as the objects of other subjects and this is true of the Universal Mind itself. It is not *causa sui*. Ultimate reality is therefore emptiness or void. But here Nagarjuna recognizes that there are two kinds of truth, relative or empirical and transcendental or absolute. Those who do not know the distinction between these two kinds of truth cannot understand the profound mystery of Buddha's teaching.

Zen is sometimes described as the practical application of Madhyamika. It did not, as did Madhyamika, rule out contradiction. On the contrary, contradiction is an essential characteristic of reality. Zen is not really a formal system of thought. It assumes that will is more fundamental than intellect, and that reality can be discovered only in the inner being. It is a positive mysticism of immanence, rather than a negative mysticism of transcendence. It cannot be taught. It must be experienced.

#### *Japanese Religions*

Hiyane, Antei, "Post-War Reforms in Religion," *Japanese Christian Quarterly*, Vol. 18, 63-68.

A good though brief, account of what has happened in respect to the various religions in Japan since the war, particularly their changed relationship to government. Here is well explained the basis for the rise of the numerous new religions that have arisen during and since the war period.

Braden, Charles S., "Japan's New Religions," *Japan Christian Quarterly*, Vol. 18.

A brief account, based upon personal observation, of the amazing development of new religions in Japan. At present 722 are registered with the government, and over 600 of these have arisen during or since the war. Three of the many faiths are briefly described. The author visited Japan in 1952 and had personal contact with many founders and leaders of the new religions. See his article in the *Journal of Bible and Religion*, July, 1953, for a more extended discussion of these new religions.

"The Shinto Revival,—a Symposium," *Japan Christian Quarterly* Vol. 18, 117-121.

Not a research article, but interesting to the teacher of the History of Religion as an on-the-ground view of Shinto in the post war period. The consensus of opinion of the participants in the symposium was that there really has been no marked revival.

#### *Islam*

Tritton, A. S., "Muslim Education in the Middle Ages," *Muslim World*, Vol. 43, 82-94.

A study of Muslim education as gleaned from various documents bearing on the subject. Most prominence is given to the theory of education of on Ibr al-Hajj, d. 737 A.H. or 1336 A.D. This forms the basis for the article, other authorities such as Avicenna and others being compared to the ideas he set forth. Very detailed statements are given as to the nature of the school, the subjects taught, the methods used, the qualifications of teachers, types of reward and punishment, materials of instruction, responsibilities of parents, the use of the Qur'an, the Traditions, etc.

Fakhr, Majid, "Some Paradoxical Implications of the Mu'tazilite View of Free-will," *The Muslim World*, Vol. 43, 95-109.

The author's analysis reveals that the general belief that the Mu'tazilites were proponents of an ethical view which differs radically from that of the Traditionalist and Ash'arites view lacks foundation. The Mu'tazilites, he thinks, fail to give an adequate account of moral freedom, particularly as regards the outward deed; so their professed belief in free-will remains an empty, or at least contradictory profession. They differed, it is true, in their belief in man's prerogative to choose freely, but this was emptied of any content through their adherence to an occasionalist metaphysics of atoms and accidents, and likewise through their interest in safeguarding the unity and transcendence of God. In this respect they differ little if at all from the Ash'arites. They could not, as true Muslims, surrender God's omnipotence, much as they sought to assign some positive meaning to his justice.

Upper, Claudia Reid, "Al-Ghazali's Thought Concerning the Nature of Man and Union with God," *The Muslim World*, Vol. 42, 23-32.

In respect to the first, the divine origin of man dominates all his thought. It is opposed at once to the naturalistic view of man merely as a higher type of animal, and to such a dualistic view as that of Niebuhr. Al-Ghazali says that the highest of man's two natures, which he like Niebuhr recognizes, is his real essence, while Niebuhr regards the balance between the two as his real essence. The highest of man's faculties goes beyond the reach of intelligence and reason as far as the intelligence goes beyond the discriminating faculties and the senses. Was he a pantheist? There is no real consistency in his various writings, though certain of his statements can well be interpreted as pantheist, e.g. "The highest class are themselves blotted out, annihilated. For self-contemplation there is no more found place, because with the self they no longer have anything to do. Nothing remains any more save the One, the Real." The author concludes thus: "Al-Ghazali's occasional pantheism is indubitable, yet his orthodoxy is

impeccable. How this can be is the secret between himself and Allah."

Anderson, J. N. D., "Recent Developments in Shari'a Law," *The Muslim World*, I, Vol. 40, 244-256; II, Vol. 41, 34-48; III, *Id.* 113-126; IV, *Id.* 186-198; V, *Id.*, 271-288; VI, Vol. 42, 33-47; VII, *Id.*, 124-140; VIII, *Id.*, 190-206; IX, *Id.*, 237-276.

This extended study of the recent developments in Shari'a law began publication in 1950 and has continued through successive numbers. Abstracts of articles I and II appeared in the *Journal of Bible and Religion*, Vol. 19, p. 45. Articles III, IV, and V deal with marriage, the conditions under which it may and may not be celebrated and finally with its dissolution. Article VI treats of testamentary bequests; VII of intestate succession; VIII of the Jordanian law of family rights of 1951; and IX concerns itself with the *Waqf* system. This system was used often to evade restrictions of Islamic law of inheritance and to favor some heirs and to disinherit others, or impose the most arbitrary and unreasonable conditions as the price of their continued entitlement. Badly in need of reform, it has come under serious attack, and, in Egypt at least, it has been radically reformed. The enormous amount of detail in this series makes any abstract well nigh impossible. It is to be hoped that the series will be published in book form.

Robson, James, "The Material of Tradition," *The Muslim World*, Vol. 41, 166-180; 257-270.

Dealing with only the six canonical collections of Tradition, the author finds that contrary to the general belief, their compilers did exercise a measure of critical judgment as to which were the better authenticated traditions, though some of them admit the tradition even when it judged them not to be trustworthy. They did not follow such rigorously objective standards as modern Western scholarship employs, but to their own standards they did seek to be faithful. He notes the principle of "abrogation" which is to be found even in the Qur'an, a later saying abrogating an earlier one with which it is in disagreement. The material included is comprehensive and designed to give guidance on almost every conceivable subject. The author sketches in some detail the material relating specifically to Mohammed in Al-Bukhari. In the second article he deals with the interest of tradition in Jesus, showing a remarkable, but unacknowledged indebtedness to the New Testament. There are other traditions which are obviously based upon the Bible, though inaccurate in detail, as might well happen from only a second hand acquaintance with it. There are also traditions which represent Mohammed as being aware of what is to happen to his community after his death.

Tomeh, George J., "The Climax of Philosophical

Conflict in Islam," *The Muslim World*, Vol. 42, 172-189.

Generally speaking Arab philosophy has been considered non-original, non-creative and imitative. There seem now to be indications of a revision of this judgment and the feeling of a need for a fresh approach to it. Two works under the same title, *Tahafot*, by Al-Ghazali and by Avarroes, constitute a microcosm of a past conflict between East and West such as is now going on—the East being represented by Al-Ghazali, and the rational philosophical

trend by Avarroes. The author then expands in detail the viewpoint of Al-Ghazali, his main objective being to prove the insufficiency of reason as a guide to the truth. He does this by seeking to invalidate the conclusions of reason in the field of philosophy. This, many think, gave the death blow to philosophy in Islam. His argument and method are revealed in detail in reference to some 19 different points such as, "On the perpetuity of the world," "On their inability to prove the existence of God, etc."

#### *A Reminder about Changes of Address*

Under new orders from the Postoffice Dept. which were effective June 25th, 1953 second class matter is no longer forwarded to the addressee unless the addressee leaves a forwarding order with a pledge to pay forwarding postage or unless the publisher has guaranteed return postage in a printed pledge within the publication. Otherwise the publisher is now notified in the manner in which you were notified and the publication is consigned to waste. Subscribers please note.

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## Book Reviews

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### REASONABLE CHRISTIANITY

*A Theology of the Living Church.* By L. Harold DeWolf. New York: Harper & Brothers, 1953. 383 pages. \$5.00.

The appearance of this book represents an event. Some of us who are interested in a reasonable and progressive Christianity have been waiting for it for a long time. Hence this review may seem unduly appreciative to some. Yet it cannot be disputed that so far as the reviewer is concerned the book aroused "Amen!" on nearly every page and struck responsive chords. Many liberals in theology will find it a volume to be read and in parts read again and again to the deepening and clarification of a reasonable faith in Christ and in God's work and life through him.

The whole tone and temper of Dr. DeWolf's work is set forth on the second page of chapter one when he declares that "*Systematic Theology is the critical discipline devoted to discovering, expounding and defending the more important truths implied in the experience of the Christian community.*" True to that definition he eschews the traditional concept of systematic theology as merely an exposition, systematizing, and defense of the traditional doctrines of the church without any additions, subtractions, or criticisms thereof. Rather, in common with liberal theologians generally, Prof. DeWolf insists that theology must be critical, employing reason to the utmost, even though reason never can lead us to absolute truth. While reason has its limitations, the Christian is none the less under obligation to employ it, testing all things and holding fast that which is good. The intelligent Christian will put his trust in the more reasonable alternatives, bringing his faith increasingly into harmony with

the probabilities which carry the greater degree of rationality.

As a discipline, theology imposes upon its exponents three responsibilities: (1) an effort to master all relevant facts; (2) a living of the kind of life in which those relevant data are found; (3) dispassionate objectivity which puts truth above all other motives. It is, therefore, not easy to be a competent theologian. That may explain why so few first-rate theological works are produced.

The author's emphasis upon experience in theological endeavor is characteristically liberal. Since the time of Schleiermacher, liberal theology has emphasized the importance of experience in theological construction. Generally speaking, liberalism has begun with experience, enlarged as experience has grown, and returned to experience to check its results. The liberal has insisted that theological truth must be in harmony with the comprehensive coherence of our life and experience. Here Dr. DeWolf proves himself a thorough-going liberal, ever refusing to divorce theological truth from our human experience. Hence he contends that the theologian needs to know not only his Bible, Christian doctrine, and the history of the Church, but the psychology, sociology, and philosophy of religion as well. Growing experience corrects and enlarges theological thought.

Against the background of critical discipline and present experience, we note the plan of this presentation of systematic theology. The total presentation is grounded in theism, the evidences for which are elaborated in chapters five and six. Part II then deals with the Bible, its fallibility, inspiration, and authority. Part III is concerned with God and the world,

dealing with his unity, absoluteness, power, knowledge, holiness, righteousness, love, transcendence, innocence, providence, and his relation to natural evil. Part IV treats of man, his origin, nature, limitation, freedom, sinfulness, likeness to God, mortality, and immortality. Part V is concerned with Christ and reconciliation, while the closing part deals with the kingdom and the church. In all there are forty-three chapters dealing with practically every phase of the experience of the Christian community, critically examined by a disciplined mind and participating spirit. The result is one rich in rewarding perceptions and appreciations. We have time but for one among the many. In connection with the new birth the author notes that spiritual rebirth must come if we are to be in communion with God. Yet, in harmony with the experience of the Christian community, he refuses to say that all are reborn in the same way. Rather the Spirit works variously in human lives. Then this insight: "But let no one say that because the change may occur slowly or in the secrecy of the heart it need not occur at all. For the soul to enter into communion with God, there must come sometime somehow the awakening to solemn responsibility before God and the commitment of the soul to side with Him and by His grace to wage unceasing war against evil in the self and in the world."

We may say in conclusion that here we have a reasonable presentation of the Christian experience of God, man, Christ, the kingdom, and the church. The whole is replete with the knowledge gained from modern life and thought, yet at the same time rooted in the foundation documents of the Christian faith found in the Bible and expressed in the Christian community. Through it all glows the warmth of evangelical experience and the conviction flowing therefrom to give us a notable achieve-

ment in Christian thinking to help us in our difficult day.

GEORGE W. DAVIS

*Crozer Theological Seminary,  
Chester, Pa.*

### TOWARD A UNITED CHURCH

*The Unfinished Reformation.* By CHARLES CLAYTON MORRISON. New York, Harper & Brothers, 1953. xvi + 236 pages. \$3.00.

This book should have been entitled "Toward a United Church in the United States of America." It would have indicated the true purpose and content of the book.

Dr. Morrison's analysis of the plight of American Protestantism is both correct and alarming. There are 256 religious bodies in America, but only about 50 denominations have a membership ranging from 50,000 to nine million each; the others are smaller groups. He divides Protestantism into two major groups. (1) the Reformatist group, which includes the various Presbyterian churches and the Episcopalians. (2) the Restorationist group, which includes the other denominations, such as Methodists, Congregationalists, Baptists, Disciples, etc. Being aware of the enormity and complexity of the problem, he confines himself to the American scene. He believes that a United Church in America is possible, and points to the various movements already in existence, such as the American Council of Churches, the attempt of the various Presbyterian groups to unite, the union of some of the Methodist groups, to prove his contentions. Dr. Morrison points out that (a) denominationalism is alien to the genius of the Protestant Reformation; (b) that it is not a success (although one would like to know what he means by "success"); (c) that it has usurped the true function of the church.

Those who are concerned with the

crucial problem of an ecumenical church must ask themselves certain pertinent questions, such as: (a) Is church union desirable? (b) Is church union possible? (c) What are the bases for church union? The author would answer "yes" to the first two questions, but does not seem to be too clear in his mind as to the answer to the third question. The ecumenists will have to rid themselves of certain dubious assumptions before proceeding with their plans for union.

(1) They will have to get rid of the notion that the Church of Jesus Christ is to find her salvation in the "ecumenical imperative." (2) There is also the fallacious idea that creedal or theological considerations are not essential to a united Church. (3) That a united church would represent a united front against Roman Catholicism or Communism. This seems to leave out the biblical idea of the "remnant" or an "ecclesiola in ecclesia." If these fallacies are not avoided, the chances for a united church are very dim indeed.

Dr. Morrison points with a great deal of satisfaction to the United Church in Canada to prove his contentions for a United Church in America. Unfortunately, he chose a poor example. When "union" took place in Canada in 1925, three denominations united, the Methodists, the Congregationalists, and some Presbyterians. Because they failed to see the fallacies underlying such union, a great deal of trouble and hardship resulted, and instead of uniting the Protestants, it divided them—in many cases households were divided. After union there were still the "continuing" Presbyterians, who are now stronger than ever, the Baptists, and the Anglicans, not counting the many "sects." The result is, instead of having a United Protestant Church in Canada, we have in the United Church of Canada just another "church," the very thing Dr.

Morrison does not want to have, namely, a plethora of "churches."

The reason why this "union" failed is that it was conceived on the fallacious notion that "the more we get together the happier we will be." There was the confusion between "union" and "unity." "Unity" does not mean "conformity" or "uniformity." It means a spiritual bond based on common beliefs concerning Christ and his church. It is well that the advocates of church union ponder over these things before rushing into organic union. The problem of "holy orders," the sacraments, and the general view of the church, is essential to any consideration of church union.

In all fairness to the author, it should be stated that he is aware of the complexity of the problem and seeks to avoid some of the pitfalls of the more zealous ecumenists. He points out some positive factors of the ecumenical church. (1) That the ecumenical church will provide a release from the static uniformity of the denomination by affording unity in adversity. (2) It will be free from the denominational class divisions. (3) It will liberate the local church from its anomalous position of being a unit in a fraction of the church. Those working toward a united church will have to work out a modus vivendi as well as a modus operandi based on common beliefs. This book should be read by every Protestant, and should be compulsory reading for seminary students.

LOUIS SHEIN  
Carleton College, Ottawa, Ont.

#### PSYCHIATRY AND RELIGION

*Ways to Psychic Health: Brief Therapy from the Practice of a Psychiatrist.* By ALPHONSE MAEDER, translated by Theodore Lit. New York: Charles Scribner's Sons, 1953. x + 200 pages. \$3.50.

This book marks notable progress in the advance of psychiatry toward religion,

representing as noteworthy an amalgamation of the two as we have yet seen. In addition there is good instruction for practitioners: clerical, psychiatric, and lay, together with much illustrative case material.

Dr. Maeder distinguishes "brief" therapy, requiring from one to ten sessions, from analysis. One gathers that cases appropriate to the former are roughly of a severity equivalent to those treated successfully by non-directive therapy. Like most collections of case studies, only cases with positive outcomes are presented, so that there is no way of comparing results; but one gets the impression that this method, in the hands of Dr. Maeder at least, is more effective than others as well as more economical of time. Most symptoms are relieved after one or two sessions at most. Like non-directive theorists Maeder relies on a drive toward mental health, which he finds in most of his patients, and expects the mind to cure itself. But unlike non-direction he does not hesitate to interpose his own insights when he deems them appropriate.

These insights derive basically from Freudian psychology and are described simply enough so that one can follow the discussion in general. Yet as with most depth psychology, many of the explanations are analogical and have to be taken on faith; e.g. "the sexual drive stirs inside her, in her depths. However, . . . it is aroused and turns itself against her, as a threat, and depresses her instead of pressing forward with her (with the conscious ego) to him (the fiancé)" p. 62f. Such explanations, however plausible, must not be confused with proof or demonstration.

But the most interesting characteristic of the book is that the author has been through a religious experience himself, presumably through the offices of the Oxford Group (Moral Re-Armament). From an initial position of positivism and a



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search for values in Eastern religions, he has come to an affirmation of a Christian faith. He rejects positivism as a *Weltanschauung* obtrusive of psychiatric therapy since it fosters a mechanical view of man that hinders the physician and patient in apprehending each other as human beings and children of the Creator, all elements in *rappoport* and in the important process of enabling the patient to relate himself to the community.

One feels that his religious orientation adds another dimension to Maeder's therapy, namely that of pastoral counseling, which is clearly distinguished in his mind from psychiatric treatment. Consequently, for example, it is religion that helps him in the difficult task of adjusting one patient to Parkinson's Disease, which is incurable.

An interesting section supplies suggestions as to the dynamics of the Oxford Group experience in terms of depth psychology, and in another place Maeder notes that religious conversions sometimes cure physical ailments. This emphasis should help both doctors and ministers to take more seriously the idea that not all conversions are merely froth but that they may have profound and lasting effects on personality that have therapeutic as well as religious significance. One rejoices also that Dr. Maeder sees a place for both secular and religious classics in stimulating the psychic growth of the patient.

The book lacks an index and is brief, but it is one that should grace the shelves of therapists and pastors alike.

WALTER HOUSTON CLARK  
*Hartford Seminary Foundation*

#### RELIGION AND THEOLOGY

*Christianity and the Problem of History.* By ROGER L. SHINN. New York: Charles Scribner's Sons, 1953. xiv + 272 pages, plus bibliography and index. \$4.50.

One need not be a prolific reader of periodicals and books of the present day to be aware of increasing concern for the moral and spiritual values of our way of life, on the one hand, and for the terrible complexity of the "world situation" on the other.

In his thought-provoking book, *Christianity and the Problem of History*, Dr. Shinn leads us in a relentless search for a means of interpreting history which will satisfy not only the needs of the present day, but which, when applied to past eras, will prove equally effective. Bringing to bear upon the problem an impressive degree of scholarship, and a gift for clear, incisive thinking, Dr. Shinn has examined various interpretations of history ranging from Biblical eschatology as revealed in the Old Testament, to the tremendous contributions to present-day thought of Toynbee.

As each chapter unfolds, the artificial distinction we are so prone to make between things of the spirit and "practical," everyday events, vanishes, and we begin to see clearly that problems of spiritual and moral values and of world situations are inseparable each from the other. In the concluding sections, Faith and the Sovereignty of God, he makes explicit the three-stranded thread which his pursuit of a meaning of history has revealed throughout the book.

Among present-day philosophers and scholars, Dr. Shinn's book should provoke much careful thought and discussion, but perhaps its most grateful readers will be among the "laymen" whose floundering attempts to find meanings and reason should be given more purposeful and effective direction by a careful reading of this book. Avoiding much of the philosophical jargon, Dr. Shinn has written a readable, clear and explicit analysis and evaluation of the problem of history and of the Christian approach to the problem. It is by virtue of this clarity and simplicity that

his book will make a real contribution to modern thought.

JOHN W. SUTER, JR.

*Detroit University School, Grosse Pointe, Michigan.*

*Christian Faith and the Scientific Attitude.*

By W. A. WHITEHOUSE. New York: Philosophical Library, 1952. 147 pages. \$3.75.

*Christian Faith and the Scientific Attitude* is a timely book. At the threshold of an era of atomic power, which if used misguidedly, can destroy human life and civilization, scientists and students of science, must needs pose and ask themselves "When do I act with sober scientific wisdom and when with sober Christian faith?" In the words of the author, "All human activity is open to subscription, either in the cause of Christ, or in some demonic service. There can be no neutrality."

And if there can be no neutrality, what secure authority and guidance can Christianity have for a man who has learned to respect the authority of science? Are the problems created in the mind of the Christian believer by science such as to discredit the authority of the Christian Gospel? What is the Word of God and where is it to be found? Is there intellectual dishonesty in church thinking?

These questions are handled by Mr. Whitehouse with sincerity and wisdom, not as one who knows all the answers, but as one who is willing to explore and grow daily in wisdom and Christian faith. As a Cambridge mathematician and an Oxford theologian, he is well aware and respectful of the susceptibilities of the scientific mind, on the one hand; and as a parish priest, has a deep professional concern for the life and growth of the Christian Church, on the other. However, his intellectual integrity is of such a high calibre that he does not take advantage of either position, but gives

credit, expresses a doubt, or states a certainty when and where needed.

The unique contribution of the book is its admirable presentation of the distinctively Christian doctrine of the meaning of real communion with God—the core of the Christian faith, as well as its very adequate discussion of the fundamental Christian doctrines.

*Christian Faith and the Scientific Attitude* should prove to be an invaluable addition to the library of the clergyman, as well as the layman.

MOUNIR R. SA'ADAH

*Woodstock Country School,  
Woodstock, Vermont*

*The Christian Society.* By STEPHEN NEILL.

New York: Harper and Brothers, 1953. xiv + 334 pages. \$3.50.

Bishop Neill, assistant to the Archbishop of Canterbury, and formerly Bishop of Tinnevelly, India, here presents the story of the spread of the Christian faith. His starting point is Christian experience leading to the rise of Christian communities throughout the world. Doctrinal disputes are put aside. There is no serious attempt to define *Christian*. For the purpose of this study, all who claim to be Christian are included. With scholarly simplicity and deep appreciation, Bishop Neill tells of the rise and fall of Christian societies from the very beginning to the present. The author should be complimented for his fairness of treatment of all branches of the Christian church. If scholars in other communions could write with equal understanding of the church outside their fold, we would have a true ecumenical spirit throughout all of Christendom.

Apart from the author's main task, certain specific statements reveal the mind of the author. For example, "If the problem of Church and state were susceptible of any simple solution, it would have been

solved long ago" (p. 148). Of interest to us: The United States "has carried the separation of Church and state almost to the point of obsession" (p. 149). And the judgment: the growth of Christian communities "has been erratic rather than straightforward, haphazard rather than systematically planned" (p. 246). The author's brotherliness and sympathy for other churches may be seen in the statement: "it is not possible to say that God has conspicuously blessed the missions of one Christian confession more than those of another. Roman Catholics, Orthodox, Anglicans, Free Churchmen have gone out in the name of Christ, and where they have worked, Christian communities have come into being" (p. 260). Significantly he writes: "Lecky was scarcely exaggerating, when he passed his famous judgment that for a hundred years the Church of England has been opposed to every reform" (p. 274f.).

The author looks with favor upon the Church of South India and recognizes that theological positions are sometimes "rationalizations." Frankly, this reviewer did not expect such a high degree of understanding and Christian coöperation in an Anglican! May we have more like Bishop Neill!

A few typographical errors were noted. On pages 49 and 268, the footnote has no corresponding reference in the text. Other errors are found on p. 113, the last line; p. 228, line 19; p. 260, lines 15 and 16. An index of names and a subject index complete this excellent volume.

WM. CARDWELL PROUT

*The Methodist Church,  
Howell, Michigan*

*The Image of God in Man.* By DAVID CAIRNS. New York: Philosophical Library, 1953. 256 pages. \$4.50.

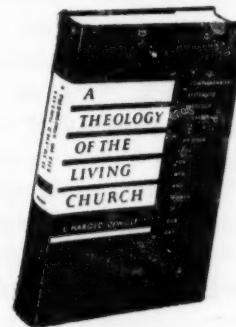
Here is a vigorous, informative study of the Christian conception of man. Follow-

ing an excellent treatment of the idea of the *imago Dei* in biblical thought, the author studies the thought of Irenaeus, Clement of Alexandria, Athanasius and Augustine. He then devotes four chapters to a discussion of what he conceives to be the major problems regarding the image in patristic thought. These problems are: (1) Is there any validity in Irenaeus' belief, based on Gen. 1:26, that the "likeness" was lost in the Fall, while the "image" remains? Cairns believes that there is, though he regards Irenaeus' exegesis as faulty. Nevertheless, "there is a line of cleavage" in the concept of the image; and, says our author, Irenaeus has done a real service to theology by calling attention to it.

(2) The doctrine of the image "can only too easily be regarded as the starting point" for a non-Christian inward way of salvation "by inward reflection or ascetic purification." Cairns attempts to determine the extent to which this mysticism endangered Christocentrism in the thought of the fathers. He believes that a glaring contradiction is present in the thought of Athanasius in this area. Augustine's thought is also a bit problematical, for he indicates that by "the interior way of introspection and self-love we can come to know and love God" (p. 97). This mysticism, however, would seem to be opposed to Augustine's emphasis on Christ and grace. Cairns affirms that these mystical "strands of thoughts" do not represent "the heart" of Augustine's theology; they are "an undigested relic of Neo-Platonism" (p. 99). Many historians of Christian thought will feel, however, that Neo-Platonic mysticism is more dominant in Augustine's mature thought than Cairns has admitted, and that Augustine's Christology is more problematical than our author recognizes.

(3) To what extent was the Christian doctrine of the image shaped by the notion of salvation as a process of divinization, an

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idea which was very popular in the mystery religions? Irenaeus' thought comes under the sway of this idea more than the other fathers. Yet Cairns argues that, though the language of Irenaeus "does sometimes seem to suggest a mechanical notion of salvation by inoculation with an imperishable substance," in the total range of Irenaeus' thought, "he avoids the pitfall" (p. 104). It is regrettable that Cairns does not offer to his readers a critical examination of the sacramental passages in the writings of Irenaeus which form the groundwork for the development of the sacramental realism of Catholicism. Indeed, our author's vigorous opposition to the notion of divinization seems to lead him to attempt to make Irenaeus more consistent than he actually was.

(4) Did not the fathers (and with them Aquinas) regard the image "in too theoretic a light" by conceiving it as "man's power of reason?" This Grecian emphasis on rationality is, says Cairns, not wholly false; but it is not the Christian view, for "it too easily allows us to consider man in isolation from God" (p. 112).

Five chapters are then devoted to a study of the doctrine of the image in the thought of Aquinas, Luther, Calvin, Brunner and Barth. With Brunner, our author holds that the image consists not in reason, nor in a divine spark, nor in an "original righteousness" lost in the Fall, but in man's "responsible personal existence before God" (p. 100). It is the soul's capacity "for relating itself to Him . . . the continually created power to respond to His act, which holds it in being as a person" (*Ibid.*).

Cairns agrees also with Brunner's distinction between the "formal" and the "material" image, though our author prefers to label these the Old Testament and the New Testament image, respectively. To clarify the nature of this cleavage in the image, one of course must describe the effect of sin on human nature. Cairns

affirms "that the relationship to God which determines the whole being of man is not annihilated by sin, but perverted. Man does not cease to be a being responsible to God, but his responsibility is changed from a life in love to a life under the law, a life under the wrath of God" (p. 160).

Our author regards as dangerous Luther's and Calvin's teaching that only "a relic of man's original endowment remains after the Fall and that this is what constitutes his humanity." This teaching says too much, for it suggests that a kernel of man's nature remains uncorrupted by sin; and it says too little, because "it forgets that, even in his sin, man stands in relation to God . . ." (p. 185).

Our author finds unacceptable also the semi-Aristotelian teaching of Aquinas: that sin merely removed the *justitia originalis*, leaving essential human nature and reason intact.

Yet Cairns is also opposed to Barth's recently modified doctrine of sin. Barth no longer holds that man's existence in the image has been lost, as he once did (see *Dogmatik*, I); he now says that the image is "constituted by the very existence of man as such and as a creature of God. He is God's image inasmuch as he is man" (*Dogmatik*, III). Yet Barth *so defines* this universal image, says Cairns, "that all men who do not obey Christ's call to faith in Him are inevitably implied to be 'unreal.' This is a result of defining man's existence vis-à-vis God exclusively in terms of a relation to the incarnate Christ . . ." (p. 180). For Barth, only that man is in the image "who loves God and obeys His call in Christ gladly" (p. 184).

Cairns does not hold the relation between the image in Christ and the universal character of man to be as discontinuous as Barth thinks that it is. Nor does Cairns confine the meaning of the "divine confrontation" to the event of Christ Incarnate. The universal Logos-confronta-

tion is the ground of *every decision*. All men stand in "an inescapable relation of responsibility to God and man" (p. 195). This relation of responsibility remains, though the form of the response may and does vary greatly.

In general, Cairns believes that the Christian view of man must be seen as radically theonomous; it is incompatible with any view which rests on the presupposition that man's value lies in the possession of certain rights *over against God* or in any status independent of God.

In two very informative chapters in the latter part of the book the Christian view of man is contrasted with the Marxian and the Freudian conceptions of man.

This is an exceedingly valuable book, and should be in every theologian's library.

RALPH G. WILBURN

Graduate Seminary,  
Phillips University

*Society and Sanity*. By F. J. SHEED. New York: Sheed and Ward, 1953. 274 pages. \$3.00.

This volume is a companion to the author's *Theology and Sanity*. Whereas the earlier book dealt with man's relation to God, the present one treats of man's relation to man.

In a preliminary chapter publisher Sheed calls for a refocusing of attention upon the nature of man. Only if we understand what man is can we properly evaluate society's institutions, which "must be tested by their aptitude to men" (p. 3). Thus the term "sanity" means "seeing what is; living is the reality of things" (p. 4).

The first section of *Society and Sanity* begins with a discussion of the Christian conception of man in terms of its three dominant ideas: the image of God, man as immortal spirit, and redemption by Christ. While one may question the author's claim that the Christian view of man was "uni-

versally accepted" by our ancestors (p. 19), western civilization was in large measure built upon it and it needs to be understood if our civilization is to be understood. But if we would be "sane," or properly realistic, we must consider man not only in his "essential nature," but also as he actually exists in society. "Existential man" is a "defective" creature, and he is free. Those organizers of society who fail to consider adequately man's defective nature devise utopian social schemes (Marxism and Prohibition, for example); those who ignore his essential nature devise schemes that are injurious both to themselves and to society.

Since man's freedom is absolutely dependent upon his knowing and obeying the moral law, God has promulgated it both through nature and also through Moses, through Christ, and through the church.

The second section deals with an application of the principles of love, reverence, and trust to marriage and the family. Although the author professes to be concerned only with principles, he discusses them in a highly casuistical manner. Thus, while he affirms that God (not the church) joins man and woman in indissoluble marriage, he declares that "God teaches, through His church, that there are two instances in which marriage, solidly contracted, may be broken" (p. 137). Sheed seems to be inconsistent in another respect in his treatment of this subject, for while on occasion he admonishes us against "under-rating the generality of men" (p. 162; cf. p. 97), he nevertheless sells mankind short when he argues the case against divorce: "the institution of marriage cannot co-exist with divorce, for human indolence and waywardness will always take the line of least resistance" (p. 140).

The final section consists of a discussion of "Society and State." Civil authority, the author declares, is from God; therefore, the "laws of a State are binding in conscience" (p. 177). The crucial question in

this regard concerns the limits of civil authority, not the form of government. In a time of crisis, it may be necessary to "reduce everything to a handful of ultimate principles, perhaps two . . . : obedience to the law of God and reverence for man" (p. 233); but here we are back at the threshold of blueprints, for it is quite clear that the Catholic church is the institution which says what the law of God is, and the church has spelled it out in considerable detail. One is left wondering how free the individual would be in "choosing the school that offers the sort of education he likes best" (p. 256). Would the individual really decide, or has not the church already decided for him? Finally, one is also struck by the apparent incongruity between the author's insistence upon the individual's freedom and responsibility in relation to the State and his complete acceptance of the principle of authority in relation to the Church.

E. CLINTON GARDNER

*North Carolina State College*

*The Misunderstanding of the Church.* By EMIL BRUNNER (trans. by Harold Knight) Philadelphia: Westminster Press, 1953. 132 pages. \$2.50.

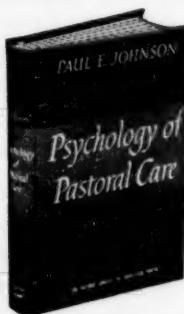
The centripetal forces of the ecumenical movement and the research of New Testament scholars have intensified and illuminated the problem of the nature of the Church. J. Robert Nelson's *The Realm of Redemption*, is an excellent survey of the problem. Professor Brunner, under whom Dr. Nelson studied, has produced a very provocative and powerful small book seeking an answer to this problem. He calls it *the unsolved problem of Protestantism*. This exaggeration is characteristic of the author.

Brunner distinguishes between the *ecclesia* of the New Testament, a fellowship rooted in Christ, and the various historical manifestations called the Church, a legal

administrative institution. He dismisses as "quite useless" and "a desperate expedient" the distinction current since Augustine between the visible and invisible churches. Yet despite these characterizations of that ancient distinction in his first chapter it appears reasonable by his tenth chapter. He writes, "as the final result of our critical-historical investigation we must draw the conclusion that none of the existing churches or sects may justifiably claim to be the *ecclesia* of apostolic times, while on the other hand none of them is without certain elements essential to the *ecclesia* which are lacking in others" (105). Are not these elements of the *ecclesia* the *ecclesia invisible*?

Of special value is his succinct analysis of the development of the tradition in relation to the *ecclesia*. He shows how the tradition understood as the preservation of the purity of the gospel became "the thought of unfolding something which was originally only latent into its fully explicit, and as it were, mature form" (38). He further points up the mid-twelfth century shift in the Roman Curia from a theological basis to a juridical one which culminated with Pope Pius IX's declaration that he was the tradition.

It may be doubted that it is as Brunner says, "an objective fact: all of these churches—the Roman Catholic as much as the Quakers—claim to be the true church in the New Testament sense" (99). It may be true that the strained exegesis of John Calvin, the pretension of the Vatican, and the pride of the Anglicans have led them to affirm this testimonial basis for their orders, but there are some churches, notably the Methodist, which regard themselves simply as the most adequate form of institutionalism for the propagation of the Gospel in the twentieth century. Certainly the Methodist General Conference of 1952 acted this way with reference to its ministry.

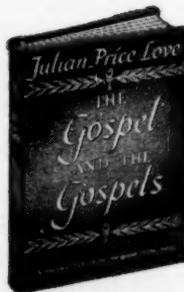


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The force of Brunner's argument is vitiated by his statement that "all the essays of post-Reformation sects suffer from the misconception that the *ecclesia* of the New Testament is in essence imitable" (105). The task before the churches is to serve the growth of the *ecclesia*. Can one grow the inimitable?

This slim volume will no doubt raise the blood pressure of some not so slim clerics. Professor Brunner says bluntly, "not the hostility of the unbelieving world, but clerical parsonic ecclesiasticism has ever been the greatest enemy of the Christian message and the brotherhood rooted in Christ" (117). The victory of a quasi-political clericalism in the World Council of Churches means in the end the victory of the most ecclesiastical church, the Roman. Brunner and the Southern Baptists may be right about this, but Brunner supports the movement while directing it to meet the challenge. Here is the real challenge: "For who thinks, when he hears the word 'church,' of brotherhood, of a vital creative togetherness" (114)?

It is a stimulating, frank, and valuable little book. Nevertheless, this reviewer cannot down the feeling that Professor Brunner has not given it all of his attention. It has several weak points. However, as a specific for the problem of the Church it is strong medicine.

JOHN FREDERICK OLSON  
Syracuse University

#### THE BIBLE

*Concise Bible Dictionary.* By W. K. LOWTHER CLARKE. New York: Macmillan Company, 1953. xii + 996 pages. \$7.50.

This is the first new single-volume commentary on the Bible to come from the efforts of a reputable authority in many years. It is the result of a life time of study by a distinguished British scholar, and it

bears the marks of having been distilled in the crucible of rich experience. It is encyclopedic in scope, and in addition to the commentary proper there is a long first section of special articles on biblical subjects, comprising about one third of the volume.

This ratio of special introductory articles to the rest of the book may seem out of proportion in so vast an undertaking on such limited scale. The number and length as well as quality of these studies might well do justice to a more ambitious work than one volume, but to this reviewer it seems a unique and indispensable phase of the author's purpose, and it adds immeasurably to the total value of his results.

Those articles deal with the general topics always helpful in introductory biblical studies: history, archaeology, geography, chronology, religious life, text and canon, miracle and doctrine, English Bible, *et cetera*, twenty-nine of them in all! They comprise a veritable storehouse of information for any serious student of the Bible on the academic level.

The commentary itself is necessarily condensed, and treats each book of the Old and New Testament and Apocrypha separately. It also includes a brief introduction to each book, and there are also surveys of the Pentateuch and Synoptic Gospels. There is a synoptic commentary as well as separate treatments of each of the gospels. It must have required great organizational skill to strike a proper balance amid such great variety, as well as scholarly insight to keep it from getting out of hand completely. He has devoted 17 pages to Genesis, 18 to Exodus, 28 to Isaiah, 18 to Jeremiah, 18 to Mark, 22 to Matthew. On the other hand but one or two pages each are given to such short books as Jonah, Joel, Ruth, Lamentations, Philemon, Jude. The commentary is printed in the familiar two column scheme, but the special articles and separate intro-

ductions are all in full page arrangement as another book. The type is small but good, the pagination is excellent, and the volume is well-bound and attractive both inside and out. It looks as if it were made to be read.

To add to the impressiveness of the book there is an excellent dictionary of Bible words in a twenty-six page appendix, and seventeen maps and drawings interspersed throughout. They are all helpful devices and aids to study, especially for the uninitiated. Not many valuable "tools" for such purposes have been omitted.

Of course it is bound to suffer from some of the defects which any single-handed attempt on such a massive scale would face. There are few scholars capable of producing a first-rate commentary on the whole Bible, as past experience has amply shown, but this one seems destined to rate as one of those rare successes. It will probably prove an invaluable addition to the library of any teacher, minister, or layman, who wants to keep his "tools" up-to-date, and who wants to keep abreast of current biblical scholarship.

Almost any page seems to reflect something of the author's wide range of understanding and his deep insights into the meaning of Scripture in the many topics and themes he has treated. He seems equally at home in the Old Testament or New, as well as in many highly specialized areas. The skill with which he handles the vexed problems of the Pentateuch or the Fourth Gospel, the synoptic problem or the structure of Hebrew poetry, the Pastoral Epistles or Minor Prophets, is all refreshing and stimulating even when one finds himself at variance with the author's position or conclusion.

It seems to this reviewer that here is an excellent new commentary to be recommended without hesitation as *one of the best* yet produced in English, and that is high praise. It should have wide circula-

tion, frequent usage, and it will probably remain standard for many years to come.

CHARLES F. NESBITT

*Wofford College*

*The Sources of the Synoptic Gospels.* By WILFRED L. KNOX. Edited by H. Chadwick. Cambridge: The University Press, 1953. xiv + 162 pages. \$4.00.

This first volume on the Gospel of Mark is part of a larger work on the synoptic gospels which Wilfred Knox left unfinished at his death in 1950. The editor, H. Chadwick, plans to publish a second volume on the Gospels of Matthew and Luke. Readers of the earlier books by Knox, *St. Paul and the Church of Jerusalem* (1925), *St. Paul and the Church of the Gentiles* (1939), and *Some Hellenistic Elements in Primitive Christianity* (1944), will recognize here the same wealth of information, keenness of penetration, and independence of thought. At many points these earlier studies prepared the way for this last work.

As the title indicates, this book picks up the older method of source criticism which suffered an eclipse in the popular vogue of form criticism. After the First World War it was commonly said that source criticism had yielded limited results and had proved to be a blind alley. Now this author declares the bankruptcy of form criticism and returns to the point where source criticism left off. In 1921 Eduard Meyer pointed out that Mark was not a series of anecdotes but a rewriting of earlier records of the life and teaching of Jesus. Knox thinks that these sources are discernible and believes that the first step toward the discovery of the historical value of Mark is to understand this Gospel as "a conflation of older documentary sources, or oral sources with a definitely fixed text. . . ." Knox goes beyond Meyer to see these sources as bits of popular religious propaganda. Whereas form criticism said, In the beginning was

the sermon, Knox would say, In the beginning was the lesson, the tract. The speeches of the Book of Acts show that the church had summaries of Jesus' activity; but the church would also want to know what manner of man Jesus had been. So there arose these tracts, containing more than single episodes, less than a whole gospel, to provide a record of what Jesus had done and taught in fuller detail. These collections or cycles of sayings and deeds may well represent the original form used by the early church, and some of them may have been written in Aramaic as early as A.D. 40.

The idea that collections of material can be identified in the text of Mark has been widely recognized, and even the form critics have pointed out the series of conflicts in chapters 2 and 3, the collection of parables in chapter 4, and the crystallized form of the passion narrative. Knox has given even closer scrutiny to the material, and by attention to discrepancies and "inconsequences" he has marked out the sources used by Mark. At a number of points he has noted how the material has been collected in series of three and seven. In addition to several conjectural sources he has found nine units, fairly clearly marked out, which Mark has included in his Gospel: (1) a series of conflict stories (1:40-3:6) serving as introduction to the passion story; (2) the Twelve-source, a summary of Jesus' dealing with the twelve together with a passion story; (3) a book of parables; (4) the death of the Baptist; (5) the Corban story; (6) a book of localized miracles; (7) a warning against the scribes; (8) the Marcan apocalypse; (9) a passion story, independent of the Twelve-source.

Knox is convinced that the identification of this Twelve-source "has an important bearing on the whole question of 'form-criticism.'" More than a collection of incidents or sayings, the Twelve-source was a narrative summary of Jesus' work in

relation to the great leaders of the primitive community, an authoritative document of early date and great historical value. This and other sources can be identified by what Knox calls the clumsiness of Mark in bringing together and dovetailing sources, often without regard to the chronological order and generally with no attention to inconsistencies and contradictions. (Knox is able to cite many illustrations of such literary lapses in contemporary Hellenistic writers.)

The author is thoroughly aware that these results depend too frequently on "a subjective view of probabilities." After studying the material in Mark no two source critics will come out with the same results, and by Knox's own admission these conclusions are tentative and the material is open to other constructions. But inconclusive as these results may appear to be, the material of Mark's Gospel with its inconsistencies and its obvious groupings still remains to be explained. Is it to be explained simply on the basis of its history in oral tradition? Or shall we attribute its special qualities to the evangelist or editor? Knox posits the intermediate step of tracts or small documents of religious propaganda and explains the inconsistencies on the basis of Mark's refusal to edit these sources when he appropriated them to make up his Gospel. By this understanding of the origin of the Gospel Knox has cut down the interval between event and first record by thirty years, and he has attributed to the narratives a greater historical reliability.

PAUL EWING DAVIES  
*McCormick Theological Seminary,  
Chicago, Illinois*

*Paul.* By MARTIN DIBELIUS. Edited and Completed by Werner George Kümmel. Translated by Frank Clarke. Philadelphia: The Westminster Press, 1953  
vii + 172 pages. \$2.50.

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to some a stumbling block, to others a folly and to many others a source of inspiration.

Martin Dibelius, known to us mainly through his work in Form Criticism, gives us in this book on *Paul* the counterpart to his earlier book on *Jesus*. Due to his death on Nov. 11th, 1947 this work remained unfinished—only seven and a half chapters are his—and his former student, W. G. Kümmel, now Professor of New Testament at Marburg University, completed it by adding the rest, three and a half chapters.

The author makes full use of the three world-backgrounds of Paul, Roman, Hellenistic and diaspora-Jewish, to show their contribution in making Paul's mission and message a unique one.

According to Dibelius the "pre-suppositions of [Paul's] thought are Jewish and not Greek; but they are diaspora-Jewish" (p. 29). "One must take care not to over-emphasize . . . Greek elements in his education" (p. 31).

Dibelius finds Paul's style of thought based on association and contrast. Pauline literature shows very moderate use of the logical technique of Paul's rabbinic school.

Any study of Paul must face the issue of his relation to Jesus. Dibelius finds the most vital link between Jesus and Paul in this, that "the essence of Jesus' gospel was found in the nature of his Church; and the nature of that Church compelled Paul to realize beyond doubt that what leads men to God is not their pious deeds, but only divine grace and human readiness to receive it" (p. 56). Paul's theology is theodicy, a justification of God who had sent the Messiah to the *am-haaretz* and to those not within the Law, the Gentiles!

The *kerygma* of Paul was not just "delivering the things he had received" but an interpretation of these traditions. For "Paul saw the Savior's life not as a human life ruled throughout by God, but the exact opposite: as a divine life that had come down to humanity; and he was, therefore,

concerned to stress not what was extraordinary in it, but what was human" (p. 89).

Dibelius finds Paul not a mystic but one belonging to the prophetic type, for "he receives the essential strength of his piety in the consciousness of the separation of God and man" (p. 104).

The author accepts nine letters as Pauline, thus excluding the Pastorals and the letter to the Ephesians. He believes that Ephesus is the place where Paul wrote his letter to the Philippians; Caesarea (according to Kümmel, perhaps following Dibelius' view) is the place where he wrote the letters to the Colossians and Philemon; that the sixteenth chapter of the letter to the Romans belongs to that letter; that II Corinthians 10-13 do not constitute part of the severe letter; that the date of Gallio's proconsulship is basic for the calculation of Pauline chronology.

Pages 114ff are the writings of W. G. Kümmel who, it seems to the reviewer, undertook a difficult task of finishing the "unfinished symphony" of his great master! His interpretation of Paul's reflections on Baptism and the Lord's Supper betray the Lutheran viewpoint.

In the concluding chapter, Kümmel evaluates "the work" of Paul by not only acknowledging his "decisive share in building up the Christian Church" but also in his giving it "the intellectual foundation that made possible its survival in the first serious crises" (p. 158). Kümmel has a timely statement worth quoting in full: "But in the development of every church, just as in every Christian faith, there is a danger that man may take the central place, that creeds and liturgies, religious experiences and moral works may overlay or supplant the one vital thing, the meeting with God in the historical reality of Jesus Christ" (p. 159).

The reviewer's one great regret is the brevity of the book. Nevertheless, it con-

tains enough to make one think, disagree and learn. This is not by far "just another book on Paul," for the reader will find fresh thoughts and new insights coming from an individual who has (to borrow a phrase from Dibelius' *Jesus*) "combined scientific work and Christian faith."

DIKRAH Y. HADIDIAN

*Sweet Briar College*

*The Formation of the New Testament.* By H. F. D. SPARKS. New York: Philosophical Library, 1953. 172 pages. \$3.00.

H. F. D. Sparks is Professor of Theology at the University of Birmingham. His book is a "simple introduction designed for the reader who is beginning the subject." His approach is not theological but historical with special attention to the way the New Testament literature is related to the life of the church. The church produced the New Testament in two ways. First, individual books were written to meet various needs and occasions of the church. Second, the church defined authoritatively what books the New Testament should contain as a collection of sacred writings. Five chapters deal with the first and one with the second. The first chapter outlines the preached gospel in the primitive church prior to the beginning of writing Christian books. The next two chapters summarize Paul and his epistles. The fourth chapter reviews the origin and the contents of the Gospels. The fifth chapter discusses Acts, the General Epistles and Revelation. The final chapter reviews the growth of the New Testament canon.

Sparks groups Paul's writings in an unusual arrangement for historical study. The first group includes First Thessalonians, First and Second Corinthians and Romans. The second group includes Second Thessalonians, Galatians, The Cap-

tivity and the Pastoral Epistles and Hebrews. While Sparks inclines to accept Second Thessalonians as genuine, he admits that the arguments against it are weighty. Ephesians is best taken as the work of one of Paul's disciples who used Colossians as a model and who wrote "a complete and ordered exposition of the Pauline Gospel." The Pastorals are the work of a zealous and devoted churchman of the second century. Since Hebrews is admitted to come from an unknown author in the latter part of the first century, it is hard to see why Sparks has placed it and the Pastorals under the heading of "St. Paul and His Epistles." Such an arrangement appears to give to tradition with one hand and to take away with the other.

The materials which eventually became the Gospels had their origin in Christian preaching which is used as sources: (1) the collection of proof-texts from the Old Testament; (2) the Words of Jesus; (3) the Acts of Jesus. Sparks knows form criticism but he does not use the term nor depend upon its viewpoints. He generally accepts the results of synoptic critical study. He leaves open the question whether John the disciple or John the Elder is responsible for the Fourth Gospel. Likewise for James and First Peter he presents both traditional and modern views with no decision for lack of evidence. For Revelation John the Seer must be accepted as author without further identification. He wrote probably in the time of Domitian.

The growth of the New Testament canon from the collection of Paul's letters, then of the Gospels with the addition of other books until the well-known listing of Athanasius (A.D. 367) is traced in brief conventional fashion. The influence of the Jewish Scriptures and especially of Marcion's heretical canon is recognized in the formation of the orthodox church canon.

DWIGHT MARION BECK  
*Syracuse University*

*According to the Scriptures: The Substructure of New Testament Theology.* By C. H. DODD. New York: Charles Scribner's Sons, 1953. 145 pages. \$2.75.

This volume presents in revised form the Stone Lectures delivered at Princeton Seminary in 1950. Christian theological development began, Dodd holds, in the application of Old Testament passages to the events of the life of Christ. Rendel Harris thought that the early Church began by making a written list of *testimonies*, Old Testament verses fulfilled in the career of Jesus. Dodd thinks that the first Christians developed an oral tradition dealing with chosen *sections* of scripture, studied as wholes; from these passages the early Christian preachers, teachers, and writers drew quotations or allusions.

Dodd first finds fifteen Old Testament passages which are quoted independently by two or more New Testament writers. This points to a definite practice and interest. He next tries to show that the Old Testament paragraphs or sections in which such quotations were found were special objects of study and interest in the early church. These blocks of material are found in the Psalms, Isaiah, Jeremiah, Daniel, Hosea, Joel, Habakkuk, Zechariah, and Malachi.

Fundamental to this activity was the conviction that the Church was the People of God, continuous with the earlier Israel. Primitive Christology used especially the titles Son of Man and Servant; it developed by study and use of such Old Testament testimonies as those cited above. The death of Jesus was interpreted in the light of such testimonies as the act of the obedient Servant.

Such theological development is found in our earliest sources. We cannot penetrate to an earlier stage in which it is lacking. It reaches back to the very beginning of the Apostolic Age. Who originated this "genuinely creative thinking?" Not Paul

or any other New Testament writer; the method arose too early to permit that explanation. Not a committee; such creative work is done by a key individual. Who then? The gospels say Jesus did it. Dodd implies that he considers this much the best answer.

While Dodd puts in a good word for Platonism, he emphatically and rightly insists upon the Old Testament basis on New Testament thinking. His idea that certain passages in particular drew the attention of early Christians seems convincing, though the further suggestion that when a writer quotes or merely alludes to an Old Testament verse he intends the reader to recall the entire passage seems to me unwarranted.

Dodd takes seriously the fact that the first Christians found basic unity and definite connection between the Old Testament and their gospel message. The New Testament is radically in error if there is no truth in their view. The attempt to show the organic connection in history and literature between the two periods is a necessary one, and Dodd is basically right in his position.

FLOYD V. FILSON  
McCormick Theological Seminary

#### CHURCH HISTORY

*The Library of Christian Classics*, ed. JOHN BAILLIE, JOHN T. MCNEILL, HENRY P. VANDUSEN. Vol. I. *Early Christian Fathers*, ed. Cyril C. Richardson, Vol. XXIV. *Zwingli and Bullinger*, ed. G. W. Bromiley. Philadelphia: Westminster Press, 1953. \$5.00 each.

*The Library of Christian Classics* had its origin in an effort to provide a selection of the most significant Christian writings for translation into Chinese. While this project had to be abandoned because of the changed political situation in China, the distinguished scholars whose aid had been en-

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listed were encouraged to proceed with the preparation of English texts of the Christian classics under the joint sponsorship of the Westminster Press and the Student Christian Movement Press. There are to be twenty-six volumes in all, covering the period from the Early Fathers through the Reformation, to be published simultaneously in Great Britain and the United States.

The first two volumes to appear reveal why the whole series is destined to win an enthusiastic reception. The materials have been selected with discrimination; the translations are fresh and vivid; the introductions are incisive and illuminating; and the typography and format are examples of the printing arts at their best. It is remarkable how well Professor Richardson, through the selections and the translations he has made with the help of Professors Fairweather, Hardy, and Shepherd, has been able to capture for the reader the excitement and intensity of the first two centuries of Christian history; and it is equally remarkable to discover in how many ways Ignatius and Polycarp and Irenaeus speak to our own time. The selections from Zwingli are doubly welcome for his writings have been largely inaccessible in English translation.

WINTHROP S. HUDSON

*Colgate-Rochester Divinity School*

*The Study of the Bible in the Middle Ages.*

By BERYL SMALLEY. New York:  
Philosophical Library, 1952. 406 pages.  
\$7.50.

This is a thoroughly revised and enlarged (from 295 to 406 pp.) edition of a book first published in England in 1941. Wartime conditions did not permit it to become as well-known in this country as it should have been. Rapid developments in medieval studies, many of them a result of Miss Smalley's own research, have made necessary this new edition.

Because of its compact style, unfamiliar material, and detailed documentation, this is a difficult book to read. More than ample compensations for these are the newness of the material, the accuracy of the scholarship, and a fine wit and style, so often characteristic of British scholarship at its best. The point of view is that of a medieval rather than a biblical scholar, yet there is little here with which the biblical specialist can take issue. The book is written because "the Bible was the most studied book of the Middle Ages" and the life, literature, and religion of that period cannot be understood apart from a knowledge of its Bible study. This "interplay of ideals, institutions, and character" is the subject of the book.

Here is a field of scholarship still largely unexplored. Since 1920 there have been appearing technical studies in the scholarly journals. In 1944 appeared a book by Fr. Spicq, *Esquisse d'une histoire de l'exégèse latine au Moyen Age*, but his approach was primarily theological and employed printed sources. Miss Smalley works as a historian and from manuscript materials. Her study closes with 1300 A.D., thus avoiding the problems of the vernacular versions, and the approaches of the laity and heretics. The primary focus is upon the schools and universities of northwest Europe.

After an introductory survey of the patristic period, the author traces the development and contributions of the Monastic and Cathedral schools. The *Gloss Ordinaire* (the compilation and conflation of marginal and interlinear glosses of the biblical text which ultimately reached a length of six folio volumes) and the *Quaestio* (the questioning, i.e., a series of theological questions and answers which took on the form of a doctrinal commentary to the Bible) are discussed with much new material.

The real focus of the book is to be found in the three great figures from the school

of St. Victor in Paris. Hugh, the founder of the tradition, was the first great student of the literal meaning since the Antiochenes. Richard, his student, was a conservative, intent on preserving the spiritual meaning who reacted against Hugh's literalism. Andrew, also Hugh's pupil, was probably the greatest biblical scholar of the Middle Ages, although he was almost completely unknown before the work of Miss Smalley. He concerned himself with the literal text and left theology to the theologians. He did not hesitate to differ with the church fathers; he studied Hebrew and consulted the Jewish scholars, and even collated Hebrew and Vulgate texts. He took up where Jerome left off, and commentaries written after his death show his great influence. The final figure of this great succession is Herbert of Bosham who did not appear in the first edition of this book, but who has since been recognized as an excellent Greek scholar possessing the same adventurous spirit of Andrew.

With Peter Comester, Peter the Chanter, and Stephen Langton, Masters of the Sacred Page, the scene shifted from the scholar in his library to the teacher and his class. Emphasis was placed on the practical, which was interpreted as the superiority of the spiritual over the literal meaning. Morality and preaching were of primary importance. In the words of Langton, "The Word of the Lord must be turned into Deed." The final period was that of the Friars. The rediscovery of Aristotle meant a new interest in the letter. Their work resulted in the creation of standardized chapter divisions, organized concordances, Bible dictionaries, the collection of variant readings, and even a geography of Palestine. By 1300 there existed a considerable apparatus for Biblical studies.

The reviewer regards this work highly for the following reasons: (1) Miss Smalley's conclusions repay careful reading. She

concludes that scholarship can flourish only in a stable culture, and she outlines the conditions which encourage or inhibit biblical studies (pp. 356-360). Her assessment of medieval biblical studies reveals how much richer the period was than is customarily recognized (pp. 360-372). As a follower of a historical discipline she voices her concern over some contemporary trends toward "spiritual exposition" (pp. 359-360). (2) The author has skillfully selected both her subject matter and materials from a vast field. Her outline is clear. Her quotations are generous. These are frequently exciting in and of themselves (cf. the contemporary papyrus record of a conference between Origen and some Eastern bishops), or relevant to the interests of our day (cf. the principles of exegesis given by Hugh or Andrew's treatment of Isaiah 7:14). (3) This reviewer was greatly surprised at the extent of Hebrew studies during this period, and at how great an influence Jewish studies had on Christian scholars. One is also much surprised to find a thirteenth century Hebrew psalter containing a transcription of the tetragrammaton as IAHAVE which comes very close to JAHWEH (pp. 347-350).

(4) The author stresses the way in which scholarship must meet the needs of its own generation. The allegory of Origen, the literal scholarship of Andrew or the practical concern of Langton are all reflections of their times. (5) This reviewer believes that the detailed study of the ebb and flow of literal and spiritual exposition over a fixed period of time, such as the Middle Ages, will give perspective to the theological methods and controversies of our own day. Possibly this is the book's greatest contribution.

For the casual reader the brief survey of this period given by Robert Grant in *The Bible in the Church* (1948), or the article of John T. McNeill, in *The Interpreter's Bible* (vol. I, pp. 115-123, 1952) are more than

adequate. For any student of the Bible who seriously concerns himself with the history of its interpretation, a thorough knowledge of this book is mandatory.

LIONEL A. WHISTON, JR.  
Catawba College

### LITURGICAL RELIGION

*Action in the Liturgy: Essential and Unessential.* By WALTER LOWRIE. New York: Philosophical Library, 1953. xi + 303; VI plates. \$4.75.

It is eminently fitting that a book about liturgy be reviewed in a journal of *Bible* and *religion*. First, because the compilation, preservation, and transmission of the Bible are due in large measure to its use in public worship, that is, to its liturgical significance. Secondly, because the basic unit of religion (particularly of the Christian religion) is the liturgical congregation, that is, the holy people of God as they are engaged in fulfilling their highest duty, the worship of the Blessed Trinity. Thirdly, because the tradition of Christian worship is in fact the golden thread which binds men of the twentieth century in an intimate union with the Christian folk of all ages since Apostolic days. Fourthly, it is chiefly through the medium of the liturgical reading of Scripture that many people, today as well as in the past, learn what they know about the Bible. Fifthly, because liturgical studies are now beginning to envelop biblical exegesis, political philosophy, art history, and literature. I could go on almost indefinitely, but my point needs no further vindication.

The first part of Lowrie's book deals, as the sub-title intimates, with "Essential Action in the Liturgy," namely, with what is actually accomplished in Christian worship; the second, with "Important Non-Essentials," that is, the exterior "trappings." The author expresses the fear that

too many persons may think more of the second section than of the first. He writes indeed as an Anglican for Anglicans, but many other Protestant (non-Roman) Catholics will profit by the study, making the appropriate alterations as they read, for, as the author notes, the study of liturgy is no longer a subject of sectarian strife; the nine "most significant" books which he cites were written by members of six different Christian denominations.

Quite properly Lowrie exhibits disgust with attempts to "prettify" the performance of worship with aesthetic but meaningless accretions. Unfortunately, other Protestants have the notoriously bad habit of aping the more deplorable devices of Anglicanism, such as the employment of the surplice, the pointless processional and recessional, the commercial pomp of the collection, etc. Before imitating any further, they should be required to "read, mark, learn, and inwardly digest" many of Lowrie's wise remarks. Especially should they heed Lowrie's apt exaltation of preaching as a liturgical function, his stress on the eschatological aspect of the Eucharist, his emphasis on the Eucharistic action as a *total* commemoration of the work of God, and his treatment of the *ecclesia*.

The volume is indeed so praiseworthy that the reviewer hesitates to mention flaws in it. Perhaps the most obvious is that naive, amusing, yet irritating, Anglican inconsistency which clamors for adherence to some rubrics of the Book of Common Prayer while carefully suppressing others of equal weight. However, I suppose that is one of the typical pitfalls of a *via media* or of an Elizabethan compromise. One of the most delightful qualities of the book is its informality and intimacy, evidence that a product of real scholarship does not have to be dull and uninteresting. The illustrations have been judiciously selected, but most of the pictorial evidence appears in another book by the same author. The

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numerous misprints do not seriously mar the work.

ALLEN CABANISS

*University of Mississippi*

### BIOGRAPHY

*P. T. Forsyth, the Man and His Work.* By W. L. BRADLEY. London, England: Independent Press, 1952. 284 pages. 18/6.

*P. T. Forsyth, Prophet for Today.* By ROBERT McAFFEE BROWN. Philadelphia: The Westminster Press, 1952. 191 pages. \$3.50.

It is significant and heartening that these two books about Peter Taylor Forsyth should appear almost simultaneously. Long neglected or at least overlooked by American theology, Peter Taylor Forsyth not only deserves to be heard in our time, but must be heard because what he has to say so strangely fits our needs and contributes to the solution of our religious and theological problems. Both of these young authors intend, through their books, to give the reader a taste of Forsyth's thought on a great range of theological topics, and in so far as possible, both let the man speak for himself. Through these quotations, we are brought face to face, or it is better said, heart to heart with the warm, vital, stimulating, if sometimes paradoxical, thought and language of this "prophet of today."

Dr. Bradley gives the newcomer a very commendable introduction to Forsyth in the three opening chapters of his book. P. T. Forsyth had an interesting and vital life as preacher, lecturer, writer and seminary president. Never a man to seek out controversy, he often found himself the center of such storms. We must know this life in some detail if we are to appreciate the varied and often heated terms in which he expresses himself. Forsyth is never easy to understand, in fact is difficult to read, but he is always rewarding and this fact is brought home to the reader of Dr. Bradley's

volume. He has attempted to set forth in very brief form Forsyth's thought on four great and important theological matters: The Holiness of God, The Atonement, The Doctrine of Christ, and The Church. Dr. Bradley has brought together in his concluding chapter representative opinions regarding Forsyth and, rather than decreasing the stature of the man, we come more and more to recognize that here is one to whom we should listen with strict attention. One cardinal weakness in Dr. Bradley's volume is the lack of any index; perhaps this could be added in later and revised editions.

Dr. Brown's style is more readable and I found his discussion of Forsyth's interpretation of history and the necessity of the church particularly rewarding. The rather formidable list of the works of Forsyth included at the end of Dr. Brown's book testify to the magnitude of the task undertaken by these young men. The excellent index at the conclusion of this second book will be of great help to the student or minister who is just beginning to get acquainted with the fertile and prolific mind of this "prophet of today."

It is to be hoped that both of these men will continue their interest in, and interpretation of, Forsyth, for in so doing they do a real service to both American theology and Protestant churchmanship. Neither can very long continue to ignore the works of one who, though dead, "yet speaketh" to our needs and time with strange contemporaneity.

FREDERIC GROETSEMA  
*The Newton Highlands Congregational Church,  
Newton Highlands, Mass.*

*Great Humanists.* By LYNN HAROLD HOUGH. New York and Nashville: Abingdon-Cokesbury Press, 1953. 220 pages. \$3.50.

These five essays on Aristotle, Cicero,

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Cicero,

Erasmus, Irving Babbitt and Paul Elmer More were first presented in 1952 on the Tipple Lectureship of Christian Biography at Drew University. In some modesty, the author mentions that ninety-one volumes were read in "special preparation" for his task. Hough is giving us his interpretation of humanistic thought in the Greek Tradition, culminating in the Christian humanism of Paul Elmer More. These essays have an oral style which is a pleasure to read.

It is good for us to have another volume of the author's idea of humanism as he sees it in five representative figures. Characteristic Houghian words and expressions are found throughout the book, such as *kingly, intelligence, reason, their day in court, critical judgment, the wisdom of the ages, urbanity, corrosive and comprehensive knowledge*, to mention a few. Hough recognizes that interpreters frequently read their own views into men and systems, and he does likewise. To use one of the author's words, this reviewer feels some "uneasiness" about his interpretation of Plato in the essay on More. Approaching Plato from Greek philosophy is one thing, but to approach Plato through Christianity is something else. To say that Aristotle "regarded himself a Platonist to the end" doesn't mean anything! The emphasis upon Aristotle's teleology, however, is well-taken.

The essay on Cicero verges on hero worship. In the section on Cicero the orator, we see a picture of Hough the orator. The two essays on Aristotle and Cicero reveal a certain desire on Hough's part to be as comprehensive as possible. With this basic idea, this reviewer is in whole-hearted agreement.

Erasmus marks a change between the old world and the new, and Hough shows a good appreciation of the great humanist. The discussions on Babbitt and More—men quite alike and yet far apart—reveal Hough the scholar interested in literature and criticism.

There is a very grave danger in this and similar lines of thought, namely that the search for comprehensive knowledge and understanding may lead one to identify the fruit of men's minds with the basic philosophical and religious roots of life. Much of Hough's "comprehensiveness" suggests a lot of superficial landscaping in the front yard. We need men trained in the Greek tradition, the Hebrew tradition, the Christian tradition and with some appreciation of eastern thought. This humanistic emphasis is all to the good. Let us not make the mistake, however, of identifying knowledge of what men, great to mediocre, have said with profundity and depth of philosophical and religious insight. Descartes in his *Discourse on Method* wrote years ago, "it is possible I may be mistaken; and it is but a little copper and glass, perhaps, that I take for gold and diamonds."

This is, however, a most stimulating book and one which the teachers and ministers of America should read.

WM. CARDWELL PROUT

*The Methodist Church,  
Howell, Michigan*

#### ARCHAEOLOGY

*The Zadokite Fragments and the Dead Sea Scrolls.* By H. H. ROWLEY. New York: The Macmillan Company, 1952. xii + 133 pages. \$3.25.

This latest book from the indefatigable Professor Rowley of Manchester is marked by the clarity, judiciousness and full documentation which are so familiar to his readers. The reader is skillfully guided through the maze of intricate interpretations of the Scrolls to that position which the author now holds to be most probable, in the light of the evidence at hand.

The aim of the book is to examine the contents of the Zadokite Fragments from the Cairo Genizah and to compare these with the non-biblical texts thus far pub-

lished from Dead Sea cache. In three chapters the author surveys the contents of the manuscripts from the Dead Sea cave (ch. I), summarizes the various interpretations of the non-biblical documents from the cave and of the Zadokite Fragments (ch. II), and then gives his own interpretation of these (ch. III).

As always, Professor Rowley presents his own position with due reserve. His conclusions may be summarized as follows. The sect probably arose shortly before the Maccabaean period, at the height of the struggle with Hellenism (p. 76, n. 2). The *War of the Sons of Light* and the *Habakkuk Commentary* are assigned to the Maccabaean age. The *Zadokite Work* and the *Manual of Discipline* belong to a somewhat later period, but must have originated before 131 B.C. (pp. 76-77). The sect is closely related to, but probably not identical with the Essenes. It may be one branch of the Essene movement, or it may be that the Essenes as we know them from other sources have developed out of the sect which produced the documents under discussion (pp. 78-83).

The scrolls need not have originated in

the second century, B.C., however. They "are not likely to have been written before the third quarter of the century, but they may have been written at any time later" (p. 83). The deposit of the manuscripts in the cave was made either in the first Christian century (p. 84), or more probably, in the time of the Bar Cochba uprising in the second century A.D. (p. 88).

This balanced and closely reasoned analysis of the Scrolls and the sect which produced them will do much to facilitate further work on the documents published to date. It also prepares the way for a more adequate treatment of those yet to be published and of the even more important manuscript discoveries from the same region which have been made in recent months.

One of the most important features of the book is its very full bibliography which runs to thirty-seven pages. While we have come to expect such thoroughness from the author in all his publications, it should not go unpraised.

WALTER HARRELSON

*Andover Newton Theological School*

## Book Notices

### MISSIONS

*Evangelische Religionskunde.* By GERHARD ROSENKRANZ. Tübingen: J. C. B. Mohr, 1951. xii + 258 pp. D.M. 12.40.

This volume indicates by its subtitle that it is intended to be an *Introduction to a Theological View of Religions* and this may justify its review in this Journal. It belongs more properly to the sphere of missions and religions. It was written in order to extend our knowledge of the main world religions and in response to the present world situation with its competing ideologies and conflicting loyalties. The author writes with full knowledge of the subject, much of which has been gained directly through travel and personal experience.

There is real need of such precise knowledge of the faith and practice of these religions and without such knowledge much missionary effort is bound to be ineffectual. The writer here takes us to the center of things. The religions are each surveyed from the viewpoint of history and the main ideas of each are set forth systematically under such topics as *Man and the World*, *The Supernatural World*, *Man and the Supernatural World*, *Death and the Hereafter*. These concepts, as they appear in the various religions, are brought to the touchstone of the Evangel, carefully weighed, and found wanting. Rosenkranz agrees with Otto that Christ is altogether other than Buddha or Krishna, or any other of those religious founders. "There is none other name given among men whereby we must be saved." This is the author's thesis and it is set forth with persuasive power.

JOHN PATERSON

Drew Theological Seminary,  
Madison, N. J.

### HAZEN CLASSICS

*God, Jesus, and Man: Comprising these Hazen Book Classics: God*, by WALTER M. HORTON; *Jesus*, by MARY ELY LYMAN. *What is Man?*, by ROBERT LOWRY CALHOUN. *The Religious Life: Comprising these Hazen Book Classics: Religious Living*, by GEORGIA HARKNESS; *Prayer and Worship*, by DOUGLAS V. STEERE; *Christians in an Unchristian Society*, by ERNEST FREMONT TITTLE. New York: Association Press, 1953. Approx. 60 pp. each selection. 2 Vol., boxed. \$3.75.

To those familiar with the Hazen Books on Religion, these volumes need no introduction. Since their appearance in 1939, however, the world has

been increasingly immersed in the very problems which the several authors have shown need questioning by all who call themselves Christians. It is, therefore, to be hoped that the new format will find not only new readers but also re-readers.

Both volumes should prove useful for work with college students and more advanced secondary school groups. For example, Walter M. Horton's discussion of the evolution of man's idea of God and the Christian concept of God with its implications for modern Christians and Mary Ely Lyman's presentation of the story and teachings of Jesus with its call for a decision as to whether we will "take up the cross and follow Him" provide helpful material to be used either in conjunction with or as a summary of a thorough study of the Bible. To those dealing with youth, these books provide thought for the questions most often asked. In reply to "what is man?", Calhoun examines the answers of common sense, science, philosophy, and religion. Georgia Harkness and Douglas Steere discuss means to spiritual growth, and Ernest Fremont Tittle not only writes on what Christians can do to make a better world but also deals with the problems of the classical revolutionists, including Communism.

In spite of the handiness of the two volumes, many will doubtless prefer the earlier format because of regrettable omissions. The excellent appendices of *Religious Living* and *Prayer and Worship* have been deleted in spite of the fact that footnote references referring to bibliographical materials remain.

CATHERINE OFFLEY COLEMAN

*St. Anne's School,  
Charlottesville, Virginia*

### PRIMER OF CATHOLICISM

*Primer on Roman Catholicism for Protestantism.* By STANLEY I. STUBER. New York: Association Press, 1953. xii + 276 pages. \$2.50.

The author of this book is to be congratulated on the spirit and method of his discussion. No Roman Catholic could fairly complain of distortions in statement of his position on any of the themes dealt with. In every case responsible Roman Catholic scholars are quoted and no attempt is made to do more than state their case. Where there are grounds for common agreement between Catholic and Protestant, it is gladly made. In stating the Protestant position the same care has been taken. Points of emphasis are those made at various international gatherings of the long standing commission on Faith and Order.

During recent years the churches have been devoting more and more attention to training the parents as well as students in church schools in fundamentals of faith. We can imagine a wide and effective use of this primer. It is dedicated to Emil Brunner and "to all those Protestants who are re-examining the scriptures for new light on old doctrines and who dare to proclaim boldly the great creative principles of the Protestant Reformation." The discussion covers five parts: 1) Historical Background; 2) The Roman Catholic Church and how it Functions; 3) The Beliefs of Roman Catholics; 4) Its Preachers; 5) Areas of Conflict.

The final chapter is a summary of how Protestants differ from Roman Catholics.

JOHN GARDNER

Bethesda, Maryland

### CHURCH HISTORY

*Studies in the Lutheran Confessions.* By WILLARD DOW ALBECK. Philadelphia: Muhlenberg Press, 1952. xii + 306 pages. \$5.00.

In days of increasing ecumenical concern, this volume represents a welcome addition to the literature describing the distinctive beliefs of various branches of the whole household of believers. Willard Allbeck, professor of historical theology at the Hamma Divinity School, in Springfield, Ohio, has intended his work to serve as a guidebook in reading the "Book of Concord." In the introduction he explains why the confessions prepared by the sixteenth century Lutherans continue to have value today. He then devotes seventeen chapters to the historical background of each section of the "Book of Concord," as well as a summary of the contents of each document.

One of the fine features of the book is the conviction with which Allbeck writes. This colors his presuppositions and his premises. He values the "Book of Concord" for its dependence upon ancient Christian sources. He values it also for its consistent effort to apply the principle of justification by faith. He also recognizes the importance of these confessional statements in the practical issues confronting the reformation church.

Allbeck has made a careful study of his available materials. However two questions remain unanswered. Perhaps they will be treated in volumes to appear from this author's pen in the future. Has the author recognized fully the marked strides made in biblical studies since the sixteenth century which force careful evaluation of those scriptural passages used by the reformers? Furthermore by treating the "Book of Concord" in its present order, the theological issues which make the confessions of continuing interest are smothered. Allbeck per-

petuates the difficulty which confronts the user of the "Book of Concord" today. That difficulty is a lack of synthesis and differentiation. At this point the practical value of this work could have been increased.

OTTO REIMHERR

College Park, Md.

*Builders of the Quaker Road.* By CAROLINE N. JACOB. Chicago: Henry Regnery Company, 1953. 233 pages. \$3.50.

Three hundred years ago a young Englishman named George Fox left his home under a strange urgency of soul seeking he knew not what, but knowing that there could be no rest for him until he found it. His wanderings brought him to the summit of a mountain called Pendle Hill, where a heavenly vision brought holy rapture to him, demanding a new pattern of living. An urgency of soul created a pattern for witnessing which compelled him to declare his discovery with an utter disregard for consequences. It was a glorious but hazardous adventure. Had it validity? Undoubtedly scripture did speak of the material development of man and of a divine act whereby a soul awoke. Jesus also insisted on man's rebirth through a movement like a wind coming whence he knows not and leading to a new world. Abram found it on a hilltop and was known as a friend of God; Moses found it in the desert and became the servant of God; Isaiah's eyes were opened and he saw it in the temple; Paul on a hot desert road at mid-day, and he was not disobedient to the heavenly vision. So a period developed when the Quakers tried to find reality. Later came a period when the evangelizing passion seemed to subside. Friends were glad to live apart and numbers grew less. In more modern times leaders among them sought to become part of the ecumenical movement and invited others to share some of their enterprises. During the past few years several volumes have appeared, trying to make the three hundredth anniversary a time of reconsecration and appeal to others. Caroline Jacob has written a series of more than twenty sketches of typical Quakers, "Keepers of the Faith;" they are interestingly written and should make a worthy contribution to the Tercentenary celebration.

JOHN GARDNER

Bethesda, Maryland

### RE-INCARNATION

*The Enigma of the Hereafter.* By PAUL SIWEK. New York: Philosophical Library, 1952. v + 140 pages. \$3.00.

The Reincarnation of Souls, which forms the sub-

title of Dr. Siwek's present work, represents more faithfully the central topic dealt with by the Fordham University professor than does the main title. Reincarnation serves as the motif connecting the book's three major sections which analyze this doctrine from the viewpoints of religion, psychology, and morality respectively.

In the first part dealing with the religious background of the belief in reincarnation, the author treats Buddhism, Brahmanism, and Christianity in successive chapters, devoting six pages to Buddhism and two pages to Brahmanism. The chapter on Christianity displays the author's controlling assumptions in a series of normative statements indistinguishable from those of Roman Catholic orthodoxy. To these is added in the spirit of documentation a sprinkling of quotations from the early church fathers relating to the topic of reincarnation.

The second part written from the perspective of psychology develops a more than passing interest in the occult while treating such topics as dreams, hypnosis, paramnesia, and virtual memory. In the

third part the author inquires into the sanctions of moral action drawn from the doctrine of reincarnation and concludes that such sanctions are decidedly weaker than those undergirding the Christian world view.

The author's polemical style does little to endear his book even to those who would like to agree with him. Scant progress is made in understanding the basic nature and appeal of the doctrine of reincarnation for vast numbers of devout non-Christians. Indeed, the cause of understanding seems to have been ignored, and the architectonic systems of Oriental philosophy emerge as essentially unsophisticated when compared with the rigor of Christian thinking based on logic and truth. In all this, the reader can scarcely suppress the question of whether this victorious Christianity is actually meeting its opponents' first team.

JEROME J. FUSSELL

*G. & C. Merriam Company,  
Springfield 2, Massachusetts*

*Notice of Proposed Amendment to the Constitution*

Amendments to the Constitution and By-Laws will be presented for adoption at the next annual meeting of the National Association of Biblical Instructors. This announcement is made in accordance with Article VIII of the constitution, which requires a notice to the membership of a proposed amendment at least one month in advance, either by letter or in the Journal.

M. F. THELEN  
*Chairman, Committee on Handbook*

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## Books Received

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(Books marked with an \* will be reviewed in forthcoming issues of the Journal. Other books are hereby acknowledged.)

\*Bahm, Archie J., *Philosophy, An Introduction*. New York: John Wiley and Sons, Inc., 1953. 441 pages. \$4.50.

\*Barton, Florence Whitfield, *The Sage and the Olive*. Philadelphia: The Muhlenberg Press, 1953. 266 pages. \$3.75.

Blackwood, Andrew W., *Expository Preaching for Today*. Nashville: Abingdon-Cokesbury Press, 1953. 224 pages. \$3.00.

\*Blair, Edward P., *The Bible and You*. Nashville: Abingdon-Cokesbury Press, 1953. 154 pages. \$2.00.

Bruce, William Franklin, *Jesus and Youth: His Words, Their Ways*. New York: Exposition Press, 1953. 184 pages. \$3.00.

\*Buber, Martin, *For the Sake of Heaven*. New York: Harper & Brothers, 1953. 316 pages. \$3.00.

\*Church, Brooke Peters, *The Private Lives of the Prophets*. And the Times in Which They Lived. New York: Rinehart & Co., 1953. 246 pages. \$3.00.

Church Peace Mission, *The Christian Conscience and War*. New York: Church Peace Mission. 40 pages. 25c.

Davies, Russell P., *The Doubting Thomas Today*. New York: Philosophical Library, 1953. 344 pages. \$4.75.

\*Dewick, E. C., *The Christian Attitude to Other Religions*. New York: Cambridge University Press, 1953. 220 pages. \$5.00.

\*DeWolf, L. Harold, *A Theology of the Living Church*. New York: Harper & Brothers, 1953. 383 pages. \$5.00.

\*Dodd, C. H., et al., *Man in God's Design*. Studiorum Novi Testamenti Societas 31, Woodlands, Newcastle upon Tyne 3, 1952.

\*Dumontier, P., *Saint Bernard et La Bible*. Bruges (Belgique): Desclee De Brouwer, Service Etranger, 22, Quai Au Bois, 1953. 181 pages.

Fisher, Pearl Nettleton, *Our Cathedral Bible, An Allegory*. No publisher listed. Preface dated June 30, 1952. 50 pages. No price given.

\*Finegan, Jack, *Clear of the Brooding Cloud*. Nashville: Abingdon-Cokesbury Press, 1953. 176 pages. \$2.50.

\*Fison, J. E., *Understanding the Old Testament*. New York: Oxford University Press, 1953. 208 pages. \$1.75.

\*Hartshorne, Charles and Reese, William L., *Philosophers Speak of God*. Chicago: University of Chicago Press, 1953. 535 pages. \$7.50.

Heald, Mark M., *A Free Society*. New York: Philosophical Library, 1953. 546 pages. \$4.75.

Lieberman, Chaim, *The Christianity of Sholem Asch, An Appraisal from the Jewish Viewpoint*. New York: Philosophical Library, 1953. 276 pages. \$3.00.

LuZanne, Celina, *Heritage of Buddha*. New York: Philosophical Library, 1953. 290 pages. \$3.75.

Mace, David R., *Hebrew Marriage*. New York: Philosophical Library, 1953. 271 pages. \$6.00.

McCandless, Ruth S., and Senzaki, Nyogen, *Buddhism and Zen*. New York: Philosophical Library, 1953. 90 pages. \$3.75.

\*McNeile, A. H., *An Introduction to the Study of the New Testament*. New York: Oxford University Press, 1953. 486 pages. \$7.00.

Minear, Paul S., and Morimoto, Paul S., *Kierkegaard and the Bible*. Princeton: Princeton Theological Seminary, 1953. 34 pages.

Morin, F. Alfred, *The Serpent and the Satellite*. New York: Philosophical Library, Inc., 1953. 465 pages. \$4.75.

\*Parker, Person, *The Gospel before Mark*. Chicago: The University of Chicago Press, 1953. 266 pages. \$6.50.

Phillips, J. B., *Your God is too Small*. New York: The Macmillan Company, 1953. 140 pages. \$2.00.

\*Poteat, Edwin McNeill, *Mandate to Humanity*. Nashville: Abingdon-Cokesbury Press, 1953. 238 pages. \$3.75.

Raisin, Jacob S., *Gentile Reactions to Jewish Ideals*. With Special Reference to Proselytes. New York: Philosophical Library, 1953. 876 pages. \$7.50.

\*Rall, Harris Franklin, *Religion As Salvation*. Nashville: Abingdon-Cokesbury Press, 1953. 254 pages. \$3.00.

Roemer, Lawrence, *Brownson on Democracy and the Trend toward Socialism*. New York: Philosophical Library, 1953. 373 pages. \$3.75.

Sabine, Paul E., *Atoms, Men, and God*. New York: Philosophical Library, 1953. 226 pages. \$3.75.

\*Woolley, Sir Leonard, *Spadework*. New York: Philosophical Library, Inc., 1953. 124 pages. \$4.75.

\*Wynne-Tyson, Esme, *This Is Life Eternal*. New York: E. P. Dutton Co., 1953. 224 pages. \$3.75.

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